श्री मन्मूलरामो विजयते

ಶ್ರೀ ರಾಘವೇಂದ್ರಾಯ ನಮಃ

Mantralaya MahaPrabhu

Sri GuruRaayaru

Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate

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When our family had the divine grace of Sri MoolaRaAma Devaru

- Way back in the year 1967 (56 years back…)

On an auspicious evening my Father (late) was in his clinic (a Medical Doctor), one learned Madhva Bramhana introducing himself as Diwan of Mantralaya Matha walked into his clinic and requested my father whether he can arrange for stay of H.H. Sri Sujayeendra Theertharu (the then Swamiji of Mantralaya Sri Raghavendra Swamy Matha) and for conducting Sri Moola-Raama Devara Pooja, nithya vidhi of Sri Swamiji etc.

[Preamble…

In those days there were no established representation of any Madhva Matha at our place to manage Yathi's visit. On inquiry, my Father's name was referred as he was a popular Madhva personality in the town belonging to Sri Rayara Matha.]

It was the first visit of Sri Sujayeendra Theertharu to our place and there was no prior parichaya also to my Father. It so happened that my father was totally caught unawares as there was no prior indication about H.H. Sri Swamiji's visit.

My Father readily agreed, but limitations were,

staying in an old house, not spacious enough to accommodate H.H. Swamiji and Parivara. No time for preparation and making other arrangements as H.H. Swamiji had already landed in town and was temporarily staying in the State Guest House;

In consultation with the Diwan, a makeshift arrangement was made by completely vacating our house for,

H.H. Swamiji's stay and His nitya Vidhi, (Swamiji used to stay/rest in upstairs), conducting Sri Moola-Raama Devara Pooja (in the ground floor)

Took the help of two nearby Madhva temples of Mukhya Prana for stay of Parivaara, cooking, and Bramhana bhojana etc...

everything was arranged by themselves with Sishya Brunda taking full control for four days with hectic religious/spiritual activity like a Jaatara amidst beating of big drums (Nagaara) in-front of the house, chanting of Veda-Mantras.

My father along with our relatives went to State Guest House with Mangala-Vaayidya to invite H.H. Swamiji and Sri Moola-Raama Devaru with all honours (Poorna-Kumbha)

It was divine blessings and our poorva punya bhaAgya when Sri Guru RaAyaru showered his anugraha/grace on our family through Sri Sujayeendra Theertharu of Mantralayam when he walked in to our house along with Sri Moola RaAma Devaru;

stayed with us for four days and performed Sri Moola RaAma Devaru Pooja etc.,

it was a big event/festive occasion, every day with several devotees participating from vicinity for Theertha Prasada;

It was a pleasant surprise, dream come true for all of us; Sri GuruRaayara Leela. Along with my Father we were all blessed and fortunate having witnessed/present during that occasion and had blessings of Sri GuruRaayaru antargata MoolaRaama Devaru through Sri Sujayeendraru.

After this event whenever H.H. Sri Sujayeendra Theertharu visited our place He used visit our house, sometimes stay also.

My father was a staunch devotee of Sri Guru Raayaru and it is gratifying to mention that when he passed away the last word that came out of his mouth was RAGHAVENDRA. [I am a living witness during the last moment of his life]

In his Philanthropic pursuit, he donated for construction of a cottage at Mantralayam during the tenure of Sri Sujayeendra Theertharu.

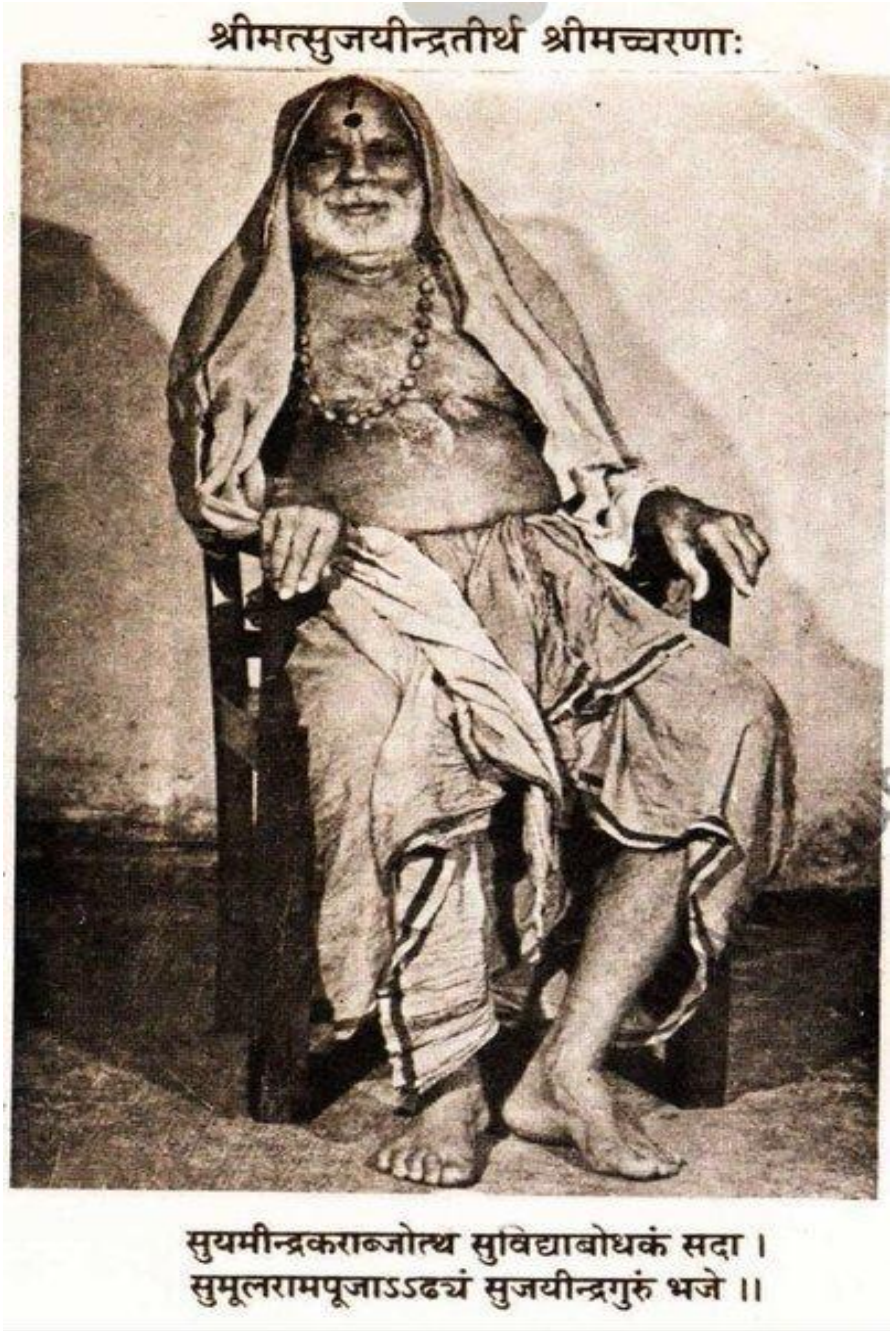
There are several such incidents/events that unfolded in my Father's life/in our family. Who were all his associates etc. and to write about him in one post will be a long thread. Certainly it is happening/happened due to apaara karuna/krupa/kataaksha of parama dayaalu Sri GuruRaayaru.

To describe glory, significance, merits, leela... of Sri Guru RaAyaru "kEna sHakyate" - one can feel it, rather experience it, every day, every moment is Sri GuruRaayara leela, anugraha.

naMbi keTTavarillavO ee gurugaLa | naMbadE keDuvaruMTE ||

Sri Krushnaarpanamasthu

nAhAm kArtA hAriH kArtA

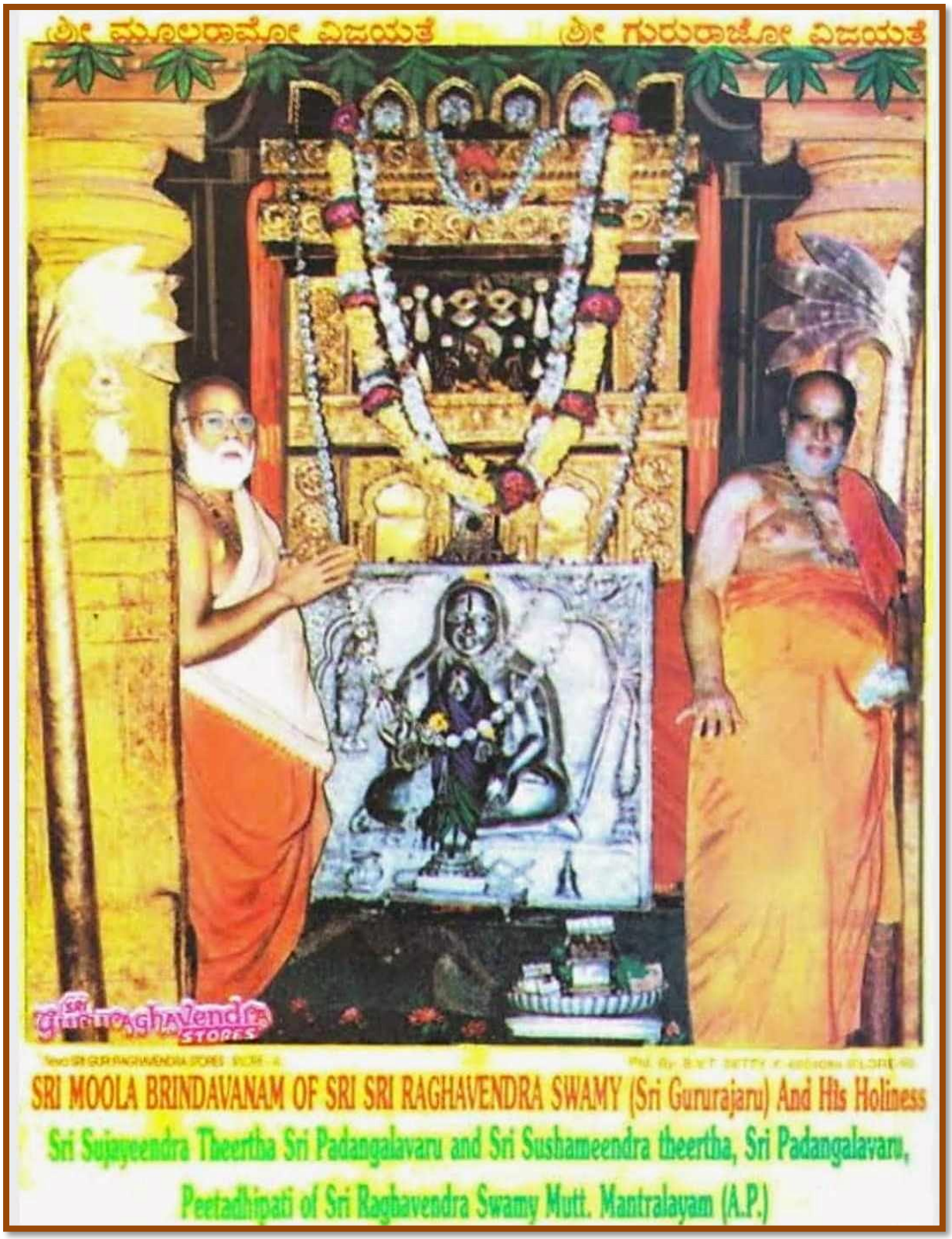


Sri SujayeendraTheertharu - Mantralayam

(Architect of Neo Mantralayam)

Hari Sarvottama
Vaayu Jeevottama
Sri GuruRaajo Vijayate

Reverence...


ಶ್ರೀ ಮೂಲರಾಮೋ ವಿಜಯತೆ
ಶ್ರೀ ಗುರುರಾಜೋ ವಿಜಯತೆ
SRI MOOLA BRINDAVANAM OF SRI SRI RAGHAVENDRA SWAMY (Sri Gururajaru) And His Holiness
Sri Sujayeendra Theertha Sri Padangalavaru and Sri Sushameendra theertha, Sri Padangalavaru,
Peetadhipati of Sri Raghavendra Swamy Mutt. Mantralayam (A.P.)

SAMARPANA

श्री मन्मूलरामो विजयते

ಶ್ರೀ ರಾಘವೇಂದ್ರಾಯ ನಮಃ

Dear Sri GuruRayara SadBhaktas, Namaskara,

With Sri GuruRaayara prerana, anugraha, as per my yogyata, yatha-shakti, poorva janma sukruta, during the last 14 years (specially during Sri Rayara Aaradhana Parvakaala) made minuscule attempt to write and publish few articles on Sri GuruRayara Vaibhava for novice understanding under the label MANTRALAYA MAHAPRABHU. List is as follows...

List of articles published during Sri Raghavendra Swamy Aaradhana Mahotsava Parvakaala

1. The journey of ChaturyugaMoorti Sri MoolaRama Devaru.

2. The journey of Sri Raghavendra Swamy (Shankukarna) - [A Devatha from Sathyaloka - Raghavendra verily a Divine Royal lineage]

3. Rayaru – A cursory glance.

4. sarva vidyapravino~nyo raghavendranna vidyate

5. Mantralaya Kshetra Darshana.

6. Bhikshalaya (Bichchali) Kshetra Darshana.

7. Sri RaghavendraTheertha Virachita Stuti-Stothra (Sangraha)

8. Sri Raghavendra StotraRatnaMaalika (Sangraha)

9. SRI GURU RAAGHAVENDRA SLOKA TRYAM (commentary) (Glory-Significance-Merits-Anusandhana - Aadhyaatimka chintana)

10. Unique Brundavanas of Sri Guru Rayaru

11. Raghavendra – A unique and matchless heritage

12. Sri Raghavendra Vaibhava

13. Sri Raghavendra Mangalashtaka (Commentary)

RAGHAVENDRA is a unique & matchless heritage. Verily a Divine & Royal Lineage. A Devatha from Sathyaloka (Shankukarna-Prahlada-Bahlika-VyasaRaja-Raghavendra). To describe Sri Guru RaAyaru "kEna sHakyate" Rayaru charitre, mahime, gunastavana never ends; our capacity to describe him is limited & when our limit is reached we abandon it half way.

With all humility and humbleness, I submit the above minuscule likhitha seva of this arbhaka at the lotus feet of Mantralaya Guru Saarvabhouma Sri Raghavendra Swamy antargata Sri BharatiRamana MukhyaPrana antargata Sri MoolaRamachandra Devaru.

Yatha-shakti, Yatha yogyata, Sri GuruRaayara chintana

Sri KrushnaArpanaMastu

Sri GuruRaajo Vijayate

Hari Sarvottama – Vaayu Jeevottama

nAhAm kArtA hAriH kArtA

पूज्याय राघवेंद्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥

I take this opportunity to thank one and all for their likings and continued support to my pravrutti saadhana.

Illustrations, slokas, sangraha courtesy from various antarjala sources.

dhanyavaad

bhargavasarma

(nirikhi krishna bhagavan)

At the end of the day always I have a feeling that, I could have done better, missed many things, that is my yogyata. Effort will continue to unlearn the learnt and relearn.

Silver lining

[As I did samarpana, Sri GuruRaayaru gave his nod for my miniscule likhitha seva when I received unexpectedly Parimala Prasada + PhalaMantrakshate + Shalya]

"AgaMya maHima loke RaAghavendro maHayashaH 🙏🙏🙏

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ಶ್ರೀ ರಾಘವೇಂದ್ರಾಯ ನಮಃ

The journey of Chaturyuga Moorti

Sri MoolaRaama DEvaru

MoolaRaama is the name of Sri RaAma Devara Vigraha that was sculpted by Viswakarma, worshipped by Lord Brahma and passed on to Ikshvaku dynasty and down the line over a period of time. Later on it reached KalingaDesa by passage of time when it was procured by Madhva Saint Sri Narahari Theertharu as per the directions of Sri MadhvacharyaRu who also worshipped it and later on passed on to His successors. Finally, it reached Sri Raghavendra Swamy and is being worshipped even today at Mantralaya Sri Raghavendra Swamy Matha.

History…

These icons got through NaraharithirthaRu and worshipped by SriMadAcharya are very ancient, popularly known as "Chaturyugamurthis". There are references about their glorious past in Vasishta Ramayana, Aadhyatma Ramayana and Markandeya Purana. Both of these icons are very beautiful. Any pious soul that takes a darshan of these cannot but have profound devotion aroused. On seeing the icon of Sri MoolaRama an Archaeological official has expressed his bewilderment at the meticulousness of its form, beauty and ancientness.

Sri JagannathadasaRu in one of his kirthanas has narrated history of these Icons in the same chronology as has been done by Sri VadindrathirthaRu in "Sri Raghavendra-matha-gatharchagathi-krama", a book authored by him. Sri VijayadasaRu has composed a separate Suladi depicting the events leading to the possession of these icons.

Chathurmukha Brahma rejoices in worshipping God in different ways. These icons were made by Viswakarma as ordained by Chathurmukha Brahma for the purpose of daily pooja. After worshipping them for a long time, Chathurmukha Brahma

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handed over to Jabalamuni for the benefit of the world. They were then worshipped by Lord Shiva and Parvathi, who handed them over to DakshaPrajeshwara. The Saint Saubhari worshipped these icons which once again reached to Sathyaloka.

Vyvaswan then earned these icons through penance from whom they reached the hands of his son Vyvaswatha Manu. King Ikshvaku of Surya dynasty made these icons as his kuladevathas and worshipped them. His descendants' in the dynasty, Mandhatha, Anaranya, Thrishanku, Harischandra, Sagara, Bhageeratha, Ambareesha, Diliipa and other emperors also worshipped these icons. Then the emperor Dasharatha worshipped them with great devotion. He named his eldest son Rama after the name of the icon which came to be known as "MoolaRama" from then onwards.

Sri Rama, Sithadevi, Laxmana and Jambavantha worshipped the icons of Moola Sitha Rama. Then Lord Rama gave these vigrahs for worship to one Vedagarbha his devotee who was longing for darshan of the Lord. After worshipping them for some years, Vedagarbha returned them to Sri Rama. Then for the period from Thretha-yuga to Dwapara-yuga, these Icons were worshipped by Hanumantha. When Bhimasena met Hanumantha in course of his search for Sougandhikapushpa, Hanumantha gave these icons to Bhimasena and advised him to continue them in his next incarnation as Sri Madhwa in Kaliyuga.

Then Pandavas and all the rulers up to Kshemaka worshipped these divine icons before they reached the treasury of Gajapathi the Kalinga ruler. Thus, it is needless to say how immense the divine presence is in the icons worshipped by

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such great celestial souls. When the truth प्रतिमायन्तु सान्निध्यम् अर्चकस्य तपोबलात्। is analyzed, it is only appropriate to consider these icons as the real Lord keeping in mind particularly the fact that they were worshipped by none other than Laxmi and Narayana the supreme spirit of the universe, Brahma and by Vaayu in all his three incarnations.

It can be so said here लोहवद्ध्रुयते हरिः। as शिलावद्ध्रुयते Those who merely touch such sacred icons are the righteous and the virtuous. Puranas quote that the worshippers of these icons are above human and "Amshapurushas". The very darshan of the aslant Lord Rama with drooping ears on a round base is magnificent, there is no doubt about just a darshan of a Lord purging us of the heap of our sins.

Only to worship this icon, Vyasamuni became Raghavendra, Vibhudhendra-Vijayeendra, Jithamitra-Sudheendra. In the opinion of the jnaanis anyone who worships this icon in Yathyasharma is certain to attain salvation. It can be definitely said that the Almighty has blessed this world with this icon for emancipation of his devotees in an age beset with sin. Sri Moola Rama even today has enshrined Sri Raghavendra Swamy Mutt, the original samsthana of SriMadAcharya.

THE LEGACY…

A list of deities/celestial personalities who worshiped Sri Moola Ramadevaru before Sri Madhvacharya…

- Sri Brahma
- Jabali Maharshi
- Maha Rudra
- Daksha Prajapati

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- Parvati
- Saubhari Maharshi
- Sri Brahma
- Sri Brahma
- Surya
- Vaivasvata Manu
- Ikshvaku
- Mandhata
- Trishankala
- Avaranya
- Harishchandra
- Aja
- Dasharatha
- Lord Sri Rama
- Lakshmana
- Grutsnamada
- Hanuman
- Bhimasena
- Draupadi
- Parikshit
- Janamejaya
- Kshemaka
- Vishnuvarma
- Vishnuvarma was the prime minister of Kshemaka. He gave these icons to Gajapati Dynasty of Orissa

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MAHABHISHEKA

Abhishekha is a religious ceremony where an icon or idol is bathed in special liquids, to the accompaniment of religious hymns. This can be done with water, or milk or any combination. When performed with Milk, Curds (Yogurt), Ghee,

Honey, Sugar, it acquires a special name and is called Panchaamruta abhisheka (panch – five, amruta – nectar).

Traditionally, the abhisheka of Moola Rama is performed only on two days in the calendar. The first is Chaitra Shuddha Navami (the ninth day in the bright half of the Hindu Lunar month of Chaitra), the day the Lord incarnated as Rama, and the second is BalipAdya or Deepavali, which is celebrated on Kartika Shuddha Pratipath (the first day in the bright half of the Hindu lunar month of Kartika).

These abhishekas are called as Rama Navami and Deepavali abhishekas respectively. Another simple abhisheka is done the day after Deepavali. This is called Mari (young) or Maru (repeat) abhisheka.

As mentioned above, abhisheka for Moola Rama is performed only twice a year. Since this happens only once in six months, it is natural for a lot of pomp and glory to be associated with this event. However, this glory is something that needs to be experienced and cannot be explained by mere words.

Sri Vaadiindra Theertharu composed several great works, being an aparoksha jnaani. One such work is called **"raghavendra matha gathArchAgatikrama"**. This work provides rich details of the idols worshipped in the parampare of Sri Rayaru. Naturally it provides a lot of details about Sri Moola Rama Devaru vigraha. This short work has 36 slokas.

slokas 12 to 20 - details about the history of Moola rama Devaru icon – from Brahma till how it landed with Gajapati king from whom how SriNarahari Theertharu obtained it and brought it to Sri Madhwaru

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Sloka (21) - details of how Sri Madhwaru worshipped it for 80 days;

Sloka (22) - how Sri Padmanabha Theertharu and other great Yatis in lineage worshipped Sri Moola rama devaru.

Relevant slokas are as follows…

ಶ್ರೀ ಚತುರ್ಮುಖ ಬ್ರಹ್ಮದೇವರ ಕರಾರ್ಚಿತ ಶ್ರೀಮನ್ಮೂಲರಾಮದೇವರು

ಅರ್ಚಾ ತು ರಾಮಚಂದ್ರಸ್ಯ ನಿರ್ಮಿತಾ ವಿಶ್ವಕರ್ಮಣಾ ।

ವೃತ್ತಪೀಠಾ ಲಂಬಕರ್ಣಾ ತ್ರಿವಕ್ರಾ ಸೀತಯಾ ಸಹ ।। 12 ।।

ತಾಮರ್ಚಯಿತ್ವಾ ವಿಧಿವದ್ರಂಗ- ನಾಥಾರ್ಚಯಾ ಸಹ ।

ವಿಧಿರಿಕ್ಷ್ವಾಕವೇಪ್ರಾದಾದರ್ಚಯಾ- ಮಾಸ ತೇ ಚ ಸಃ ।। 13 ।।

ನಿಜಾನ್ವಯನೃಪೈರರ್ಚಾ- ಮರ್ಚಿತಾಂ ಜಾನಕೀಪತೇಃ ।

ಅರ್ಚನ್ ದಶರಥಶ್ಚಕ್ರೇ ತನ್ನಾಮಾsತ್ಮತನೂಭವಃ ।। 14 ।।

ರಾಮಸ್ತಾಮರ್ಚಯಿತ್ವಾರ್ಚಾಂ ಸ್ವೋಪಾಸ್ತಿಮನುತಿಷ್ಠತೇ ।

ಪ್ರೀತ್ಯಾ ಜಾಂಬವತೇ ಪ್ರಾದಾತ್ಸೋ ಽರ್ಚಯಾಮಾಸ ತಾಂ ಚಿರಮ್ ।। 15 ।।

ಸಾ ಚ ದೈವವಶಾದರ್ಚಾ ರಘುನಾಥಸ್ಯ ವಿಶ್ರುತಾ ।

ಜಗನ್ನಾಥೇ ಗಜಪತೇಃ ಕೋಶಮೇವಾಭ್ಯಪದ್ಯತ ।। 16 ।।

ಭಗವತ್ಪಾದಸಂಪ್ರಾಪ್ತ ಸಂನ್ಯಾಸೋ ನೃಹರಿರ್ಯತಿಃ ।

ತದಾಜ್ಞಯಾ ಜಗನ್ನಾಥಂ ಗತ್ವಾ ತೇಪೇ ತಪಶ್ಚಿರಮ್ ।। 17 ।।

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ವಿಚಿನ್ವತ್ಯಾಧಿಪಂ ಹಸ್ತಿ ಕಂಠೇ ಕ್ಷಿಪ್ತಾಮುದಾತು ಸೈಕ್ ।

ಸ ತು ಶೀಘ್ರಂ ಮುನಿಶ್ರೇಷ್ಠಗಳೇ ಮಾಲಾಂ ಚ ಚಿಕ್ಷಿಪೇ ।। 18 ।।

ತತಃ ಪ್ರಕೃತಿಭಿರ್ಗಾಢ- ಮರ್ಥಿತೋ ಮುನಿಪುಂಗವಃ ।

ಸ್ವಧರ್ಮನಿರತೋ ನಿತ್ಯಂ ಶಶಾಸ ಪೃಥಿವೀಮಿಮಾಮ್ ।। 19 ।।

ರಾಜಪತ್ನ್ಯಭ್ಯನುಜ್ಞಾತಃ ಪ್ರಸೂತತಪುಮತ್ಯಯ ।

ಕೋಶಾದಾನೀಯ ತಾಮರ್ಚಾಂ ಮುನಿಃ ಪೂರ್ಣಧಿಯೇ ದದೌ ।। 20 ।।

ಅರ್ಚಯಿತ್ವಾ ಚ ತಾಮರ್ಚಾ- ಮಾಚಾರ್ಯೋನ್ಯೈಶ್ಚ ವಿಗ್ರಹೈಃ ।

ಯತೀನಾಂ ಸ್ವಾನ್ವಯಾಸ್ಥಾನ- ಮಾಚಾರ್ಯೈ ಸಮಕಲ್ಪಯತ್ ।। 21 ।।

ಆಚಾರ್ಯಚರಣಾದೇಶಾ- ತ್ಪದ್ಮನಾಭಪುರೋಗಮಾ ।

ಯತಯಃ ಪೂಜಯಾಮಾ- ಸುರರ್ಚಾಸ್ತಾ ನಿಖಿಲಾ ಅಪಿ ।। 22 ।।

श्री चतुर्मुख ब्रह्मदेवर करार्चित श्रीमन्मूलरामदेवरु

अर्चा तु रामचंद्रस्य निर्मिता विश्वकर्मणा ।
वृत्तपीठा लंबकर्णा त्रिवक्रा सीतया सह ॥ 12 ॥

तामर्चयित्वा विधिवद्रंग- नाथार्चया सह ।
विधिरिक्ष्वाकवेप्रादादर्चया- मास ते च सः ॥ 13 ॥

निजान्वयनृपैरर्चा- मर्चितां जानकीपतेः ।
अर्चन् दशरथश्चक्रे तन्नामाऽमतनूभवः ॥ 14 ॥

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रामस्तामर्चयित्वार्चा० स्वोपास्तिमनुतिष्ठते ।
प्रीत्या जांबवते प्रादात्सोऽ- र्चयामास तां चिरम् ॥ 15 ॥

सा च दैववशादर्चा रघुनाथस्य विश्रुता ।
जगन्नाथे गजपते: कोशमेवाभ्यपद्यत ॥ 16 ॥

भगवत्पादसंप्राप्त संन्यासो नृहरिर्यति: ।
तदाज्ञया जगन्नाथ० गत्वा तेपे तपश्चिरम् ॥ 17 ॥

विचिन्वत्याधिपं हस्ति कंठे क्षिप्तामुदातु सैक् ।
स तु शीघ्रं मुनिश्रेष्ठगळे मालां च चिक्षिपे ॥ 18 ॥

ततः प्रकृतिभिर्गाढ- मर्थितो मुनिपुंगवः ।
स्वधर्मनिरतो नित्यं शशास पृथिवीमिमाम् ॥ 19 ॥

राजपत्न्याभ्यन्मज्ञातः प्रसूततपुमत्यय ।
कोशादानीय तामर्चा० मुनि: पूर्णधिये ददौ ॥ 20 ॥

अर्चयित्वा च तामर्चा- माचार्योन्यैश्च विग्रहै: ।
यतीनां स्वान्वयास्थान- माचार्यै समकल्पयत् ॥ 21 ॥

आचार्यचरणादेशा- त्पद्मनाभपुरोगमा ।
यतयः पूजयामा- सुरर्चास्ता निखिला अपि ॥ 22 ॥

Sri MoolaRaama Devara Suladi

(**Sri Vijaya Dasaru**)

ಧೃವತಾಳ-

ವಂದೆ ಮುಕುಂದ ಮುಚುಕುಂದ ಪರಿಪಾಲಕ|

ಕುಂದೇಂದು ವದನ ಆನಂದ ಮೂರ್ತಿ|

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ಗಂಧ ದೋಷ ದೂರವಾಗಿದ್ದ ಚಿತ್ ಪ್ರಕೃತಿ|

ಯಿಂದ ನೋಡೆ ಚತುರ್ವಿಧ ದೋಷ ದೂರಾ|

ವಂದೇ ಮುಕುಂದ ನಮೋ ವೃಂದಾರಕ ಮುನಿ|

ವೃಂದ ವಂದ್ಯ ಸುಖಸಾಂದ್ರ ಸರ್ವೋತ್ತಮಾ|

ಮಂದಹಾಸ ಮಂದಾಕಿನಿ ಜನಕ|

ಸುಂದರೀನಾಥ ಗೋವಿಂದ ಇಂದೀವರದಳ ಶ್ಯಾಮ|

ಕಂದರ್ಪ ಕೋಟಿ ಲಾವಣ್ಯ ತಾರುಣ್ಯ ಸದ|

ಮಂದಿರಾ ವೈಕುಂಠ ವೈನತೇಯಾ ಶ್ಯಂದನ|

ಸ್ಕಂದ ಸನಂದನಪ್ರಿಯ ಪುರಂದರ ನಂದನ್ನ ಮಾನಭಂಗ|

ಇಂಧನಭೋಕ್ತಾ ನೇತ್ರ ಒಂದೊಂದು|

ಒಂದಾರು ಮೇಲೋಂದು ಕಂಧರನ ಗೋಸುಗ ಅಹಮತಿಯಲ್ಲಿ|

ಬಂದು ನಿಂದೆದಿರಾಗೆ ಜಡಮಾಡಿ ನಿಲಿಸಿದ ಅ|

ರಿಂದರು ದಮ ಶಾಂತ ಪೂರ್ಣಾಪೂರ್ಣಾ|

ವಂದೆ ಮುಕುಂದ ನಮೊ|

ನಂದ ಗೋಕುಲ ಪಾವನ್ನ ವಿಜಯವಿಟ್ಠಲ ರಾಮ|

ಚಂದ್ರ ಪಾಪ ಪರ್ವತಕ್ಕೆ ಇಂದ್ರಾಯುಧವೆಂದೆನಿಪ||೧||

-ಮಟ್ಟತಾಳ-

ಮಂಗಳಾಂಗಿ ರಮಣ ರಂಗ ರಂಗೋರಂಗ|

ಪುಂಗವ ಪರಿಯಂಕ ಸಂಗ ಸಂಗೀತಲೋಲ|

ಅಂಗ ವಿಚಿತ್ರಾಂಗ ತುಂಗ ಮಾತಂಗರಿಪು-|

ಭಂಗ ರಾಜಸಿಂಗ ಭಂಗರಹಿತ ಸರ್ವಾಂಗ ರೋಮ ಪ್ಲ-|

ವಂಗ ಕಟಕನಾಯಕ ಇಂಗಿತ ಜನರಂತ-|

ರಂಗ ಕರುಣಾಪಾಂಗ ರಂಗುಮಾಣಿಕ ಭೂಷಾ|

ಶೃಂಗಾರಾಂಗ ಮಾರ್ಗಣ ಶಿಂಗಾಡಿ ಹಸ್ತ|

ವಂಗುಳಿ ಚಾತುರ್ಯ ಗಂಗಾಧರ ಚಾಪ-|

ಭಂಗ ಭಕ್ತವತ್ಸಲ ರಂಗ ರಂಗರಾಮ|

ಮಂಗಳಾಂಗ ದೇವೋತ್ತುಂಗ ವಿಜಯವಿಟ್ಠಲ|

ಜಂಗಮ ಸ್ಥಾವರ ಜಂಗುಳಿ ಜಡ ಭಿನ್ನಾ||೨||

-ತ್ರಿವಿಡಿತಾಳ-

ಇಂದ್ರಗೋಪದಂತೆ ವರ್ಣದಿಂದೊಪ್ಪುವ|

ಅಂದವಾದ ದಿಗ್ವಿಜಯ ರಾಮಾ|

ಚಂದ್ರ ಭಕ್ತ ಚಕೋರ ಮಾನವ ಮನುಜ ಲೀಲಾ|

ಸಂದರುಶನ ಮಾತ್ರದಿಂದ ಲಾಭಾ|

ಸಂದೋಹ ಕೊಡುವನೆ ಕ್ಷಾತ್ರ ಕುಲೋತ್ತಮ|

ಶ್ಯಂದನ ಹತ್ತು ನಾಮಕ ನಂದನಾ|

ಇಂದೆನ್ನ ಹೃದಯಾಬ್ಜ ಮಂದಿರದಲಿ ಬಂದು|

ನಿಂದಾಡುವ ದಾಶರಥಿಯೆ ತಂದೆ ತಂದೆ ತಂದೆ|

ತಂದೆ ಈ ಪರಿ ಎನ್ನ ನಂದವಾದ ಮನಕೆ ನಿನ್ನ ಮೂರ್ತಿ|

ಪೊಂದಿಸು ಭುವನ ಪಾವನವಾದ ಚರಣಾರ|

ವಿಂದ ಪಾಂಶ ಲೇಶ ಧರಿಪಾರಲ್ಲಿ|

ಬಂದು ಕಾರುಣ್ಯಸಿಂಧು ನಿನ್ನಂಘ್ರಿ ನಖಚಂದ್ರ|

ಚಂದ್ರಿಕೆಯಲಿ ಎನ್ನ ಹೃತ್ತಾಪವ|

ನೊಂದಿಸು ನಾನಾವತಾರ ನಾರಾಯಣಾ|

ಮಂಧರೋದ್ಧರನೇ ಮಹಾ ಮಹಿಮಾ|

ಸಂದೇಹ ಎನಗಿಲ್ಲ ನಿನ್ನ ಕಂಡಮೇಲೆ|

ಬಿಂದು ಮಾತುರ ಕ್ಲೇಶ ಎನಗಿಪ್ಪುದೇ|

ಕೊಂದು ಬಿಸುಟುವೆನು ಖಳರ ಉಪದ್ರವ|

ಕಂದನಾನೆಲೋ ನಿನಗೆ ಜನುಮ ಜನುಮ|

ಎಂದೆಂದಿಗೆ ಎನ್ನ ಸಾಧನದಿಂದಲಿ ಆ-|

ನಂದ ಕೊಡುವೆನೆಂಬೊ ಕೀರ್ತಿಯುಂಟೇ|

ಬಂದು ಸೇರಿದ ಭೂತ ಪ್ರೇತಾದಿಗಳು ಮಂತ್ರ|

ದಿಂದಲಿ ಅನ್ನಪಾನಾದಿಗಳು ತಂದು ಇತ್ತದ-|

ರಿಂದ ವಶವಾಗಿ ಒಡನೊಡನೇ|

ಹಿಂದೆ ತಿರುಗುತಿಪ್ಪವು ತ್ರಾಣಗೆಟ್ಟು|

ವಂದಿಪೆ ಅದರಂತೆ ನಿನಗಲ್ಲವೊ ಎಳೆ|

ಗಂದಿಯೋ ಸಂತತ ಅನುಕಂಪನೆ|

ಅಂದ ಜನಕೆ ಪ್ರಾಣ ನಿಜ ಸ್ವಭಾವ ಉ-|

ಪೇಂದ್ರ ವಿಜಯವಿಟ್ಠಲ ರಾಮ ರಘುಕುಲತಿಲಕಾ||೩||

-ಅಟ್ಟತಾಳ-

ಜಡ ಚೇತನದೊಳು ವ್ಯಾಪ್ತವಾಗಿಪ್ಪನೆ|

ದೃಢ ಭಕ್ತರಿಗೆ ತತ್ತದಾಕಾರ ರೂಪನಾಗಿ|

ಬಿಡದೆ ಕಾಣಿಸಿಕೊಂಬದೇನು ಸೋಜಿಗವೊ|

ಬಡವ ಭಾಗ್ಯವಂತ ಎಂಬೊ ವಾರ್ತೆಯಲ್ಲಿ|

ಅಡಿಗಡಿಗೆ ಕೇಳು ಇದರ ವಿಚಿತ್ರದ|

ನುಡಿ ಬೇರೆ ನಡೆ ಬೇರೆ ಪಾರಾವಾರ ಮೂರ್ತಿಯೆ|

ಸಡಗರ ಏನೆಂಬೆ ಯೋಗ್ಯತಾನುಸಾರ|

ಕೊಡುವನು ಜ್ಞಾನ ಭಕುತಿ ವೈರಾಗ್ಯವ|

ಅಡಿಗಡಿಗೆ ತನ್ನ ಧ್ಯಾನವ ಪಾಲಿಸೀ|

ಪೊಡವಿ ವಿಬುಧರೆಲ್ಲ ಮತ್ಸರ ದುರ್ಗವ|

ಕಡಿದು ಮನೋರಥ ಪಡಕೊಂಡು ಸುಖಿಪುದು|

ಕಡಲಶಯನ ನಮ್ಮ ವಿಜಯವಿಟ್ಠಲರೇಯಾ|

ಅಡಿಗಳರ್ಚಿಪರ ಚಿತ್ತದಲಿ ನೆಲೆಸಿಪ್ಪ||೪||

-ಆದಿತಾಳ-

ಆನಂದ ಜ್ಞಾನಪ್ರದ| ಶ್ರೀನಾಥನ ದಕ್ಷಿಣವಾಮಾಂಘ್ರಿ|

ಆನಂದ ಪಾದ ಆನಂದಪ್ರದ| ವಾನರಕಾಂತ ಲಕ್ಷ್ಮಣ ಸುಗ್ರೀವ|

ದಾನವನಿಂದಲಿ ಪೂಜೆಕೊಂಬ ಪಾದ ರಾಜಿಸುವ ಪಾದ|

ದೀನ ಮಾನವರಿಗೆ ಒಲಿದೊಲಿದು ನಿತ್ಯ ಧ್ಯಾನಪ್ರದ ಪಾದ|

ಮಾನಪ್ರದ ಪಾದ| ಶ್ರೀನಾರಿಕರಕಮಲ ಪೂಜಿತ

ಸರ್ವಾಂಕಿತ ಪಾದ ಭವತಾರಕ ಪಾದ|

ಏನೇನು ಬೇಡಿದಭೀಷ್ಟೆಯ ಕೊಡುವುದು|

ಒಳಗೆ ಪೊಳೆವ ಪಾದ ಹೊರಗೆ ತೋರುವ ಪಾದ|

ಆನಂದತೀರ್ಥರ ಮನದಲ್ಲಿ ನಿಂದ ಅ|

ತಿ ನಿರ್ಮಲ ಪಾದ ಅಪ್ರಾಕೃತ ಪಾದಾ|

ದಾನಿಗಳರಸ ವಿಜಯವಿಟ್ಠಲ ಕಾಮ-|

ಧೇನು ರಾಮ ರಾಮ ಕೌಸಲ್ಯತನಯನ ಪಾದ||೫||

-ಜತೆ-

ವಸುಧೇಂದ್ರಮುನಿಯಿಂದ ನಾನಾಪೂಜೆಯಗೊಂಡು|

ವಸುಧೆಯೊಳಗೆ ಮೆರೆವ ವಿಜಯವಿಟ್ಠಲ ರಾಮಾ||೬||

[Vigraha of Sri MulaRama originally worshipped by Sri Chaturmukha Brahma, the Vigraha of Sri Digvijaya Rama, originally worshipped by Sri Madhvacharya, the Vigraha of Sri JayaRama, originally worshipped by Sri JayatirthaRu]

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Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate

nAhAm kArtA hAriH kArtA

Without making a reference to Sri MoolaRaama Devaru, MantralayaMahaPrabhu charitra would be incomplete, as Sri GuruRaayaru (Shankukarna) came down to Earth exclusively for worshiping MoolaRaamaDevaru.

ShankukarNaakhyadevastu bramhashapaachcha bhootale |

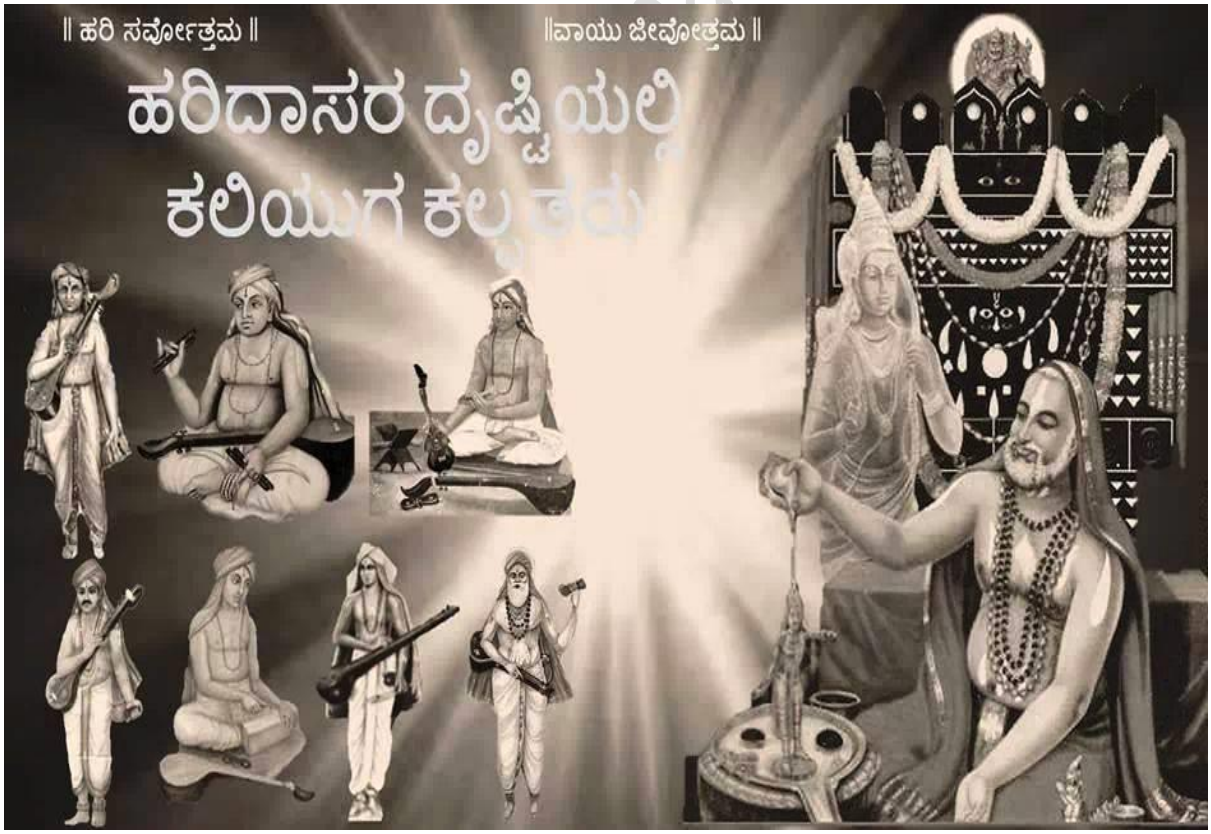
Prahlaad iti vikhyaato bhoobhaar kshapaNE ratah |

sa eva RAAGHVENDRAAKHYA:kalau MANTRALAYEABHAVAT|

[above sloka from Sri Narasimha Purana indicates Sri GuruRaayaru's lineage from Shankukarna - Prahlada.]

श्रीमूलरामार्चक श्रीमद्राघवेंद्रयतींद्राय नमः

🙏🙏🙏



The journey of Sri Raghavendra Swamy (Shankukarna) A Devatha from Sathyaloka Raghavendra verily a Divine Royal lineage

Sri Raghavendra

Verily a Divine Royal Lineage

Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate

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(nirikhi Krishna bhagavan)

श्री मन्मूलरामो विजयते

ಶ್ರೀ ರಾಘವೇಂದ್ರಾಯ ನಮಃ

Raghavendra – Verily a Divine Royal Lineage!
Who is Raghavendra that we all adore?
The journey Shankukarna – Moola Roopa of Raghavendra Swamy

Shankukarna

Shankukarna is Vishnu parivaara Devatha, Bramhanda Padma Srishti having visesha Vaayu saannidhya.

According to Aagama Shastra (Pancharatra), Shankukarna is one of the eight guardians of Vaikunta. Shankukarna is one of the Vishnu parshad or Vishnu bhutas who accept Vishnu bali in temples along eight corners.

Shankukarna was entrusted with the duty of assisting Lord Bramha in SathyaLoka for His nithya karma. Chathurmukha Bramha rejoices in worshipping Bhagavantha (Vishnu) in different ways. He was worshiping God in the form of MoolaRaama.

The icon of MoolaRama was so captivating that Shankukarna (being an ardent devotee of Vishnu) always used to get engrossed in dhyaana of MoolaRama devaru. A desire cropped up in his heart to worship Sri MoolaRama Devaru. One day he was so immersed in the dhyaana of Sri MoolaRama Devaru that he was not attentive in his daily chores of assisting Lord Bramha. With the result there was delay and Lord Bramha got

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annoyed with Shankukarna and cursed him to take birth on the Earth.

It was all Divine sankalpa executed by Lord Bramha as per Sri Vishnu prerana for Lord Vishnu's future plans. Real intention was to pave the way for Lord Narasimha's incarnation.

The curse in fact was a divine blessing (a boon in the form of a curse) as, in every birth he (Shankukarna) would be an ardent devotee of Lord Vishnu and spread the divine culture and Bhakti of Lord SriHari.

This has resulted in Shankukarna coming down to the Earth for a divine cause in the form of Prahlada – Bahleeka – VyasaRaja and finally as Sri RaghavendraTheertha who ultimately worshipped Sri MoolaRama Devaru and became श्रीमूलरामार्चक.

श्री नृसिंह पुराणद वचनदंते...

शंखुकर्णाख्य देवस्तु ब्रह्म शापाश्च भूतले।

प्रह्लाद इति विख्यातो भूभार क्षपणे रतः ॥

स एव राघवेंद्राख्य यति रूपेण सर्वदा ।

कलौयुगे रामसेवां कुर्वन् मंत्रालये भवेत् ॥

ಶ್ರೀ ನೃಸಿಂಹ ಪುರಾಣದ ವಚನದಂತೆ...

ಶಂಖುಕರ್ಣಾಖ್ಯ ದೇವಸ್ತು ಬ್ರಹ್ಮ ಶಾಪಾಶ್ಚ ಭೋತಲೇ ।

ಪ್ರಹ್ಲಾದ ಇತಿ ವಿಖ್ಯಾತೋ ಭೂಭಾರ ಕ್ಷಪಣೇ ರತಃ ।।

ಸ ಏವ ರಾಘವೇಂದ್ರಾಖ್ಯ ಯತಿ ರೂಪೇಣ ಸರ್ವದಾ ।

ಕಲೌಯುಗೇ ರಾಮಸೇವಾಂ ಕುರ್ವನ್ ಮಂತ್ರಾಲಯೇ ಭವೇತ್ ।।

According to Sri JagannathaDasaru (HarikathaAmruthasaara) Shankukarna is a Karmaja Devata of higher order.

ಹರಿಕಥಾಮೃತಸಾರದ - ಬೃಹತ್ತಾರತಮ್ಯಸಂಧಿ " ಯಲ್ಲಿ....

ನೀಲ ದೃಷ್ಟದ್ಯುಮ್ನ ಲವ ಈ ।

ಲೇಲಿಹಾಸನ ರೂಪಗಳು ಭೃಗು ।

ಕಾಲಿಲಿ ಒದ್ದಿದ್ದರಿಂದ ಹರಿಯ ವ್ಯಾಧನು ಎನಿಸಿದನು ।।

ಏಳು ಋಷಿಗಳಿಗೆ ಉತ್ತಮರು ಮುನಿ ।

ಮೌಳಿ ನಾರದಾಗೆ ಅಧಮ ಮೂವರು ।

ಘಾಳಿಯುತ **ಪ್ರಹ್ಲಾದ ಬಾಹ್ಲೀಕರಾಯನು** ಎನಿಸಿದನು ।। ೨೧ ।।

ಜನಪ ಕರ್ಮಜರೊಳಗೆ ನಾರದ ।

ಮುನಿ ಅನುಗ್ರಹ ಬಲದಿ **ಪ್ರಹ್ಲಾದ** ।

ಅನಲ ಭೃಗು ದಾಕ್ಷಾಯಣಿಯಾರಿಗೆ ಸಮನು ಎನಿಸಿಕೊಂಬ ।।

ಮನು ವಿವಸ್ವಾನ್ ಗಾಧಿಜ ಈರ್ವರು ।

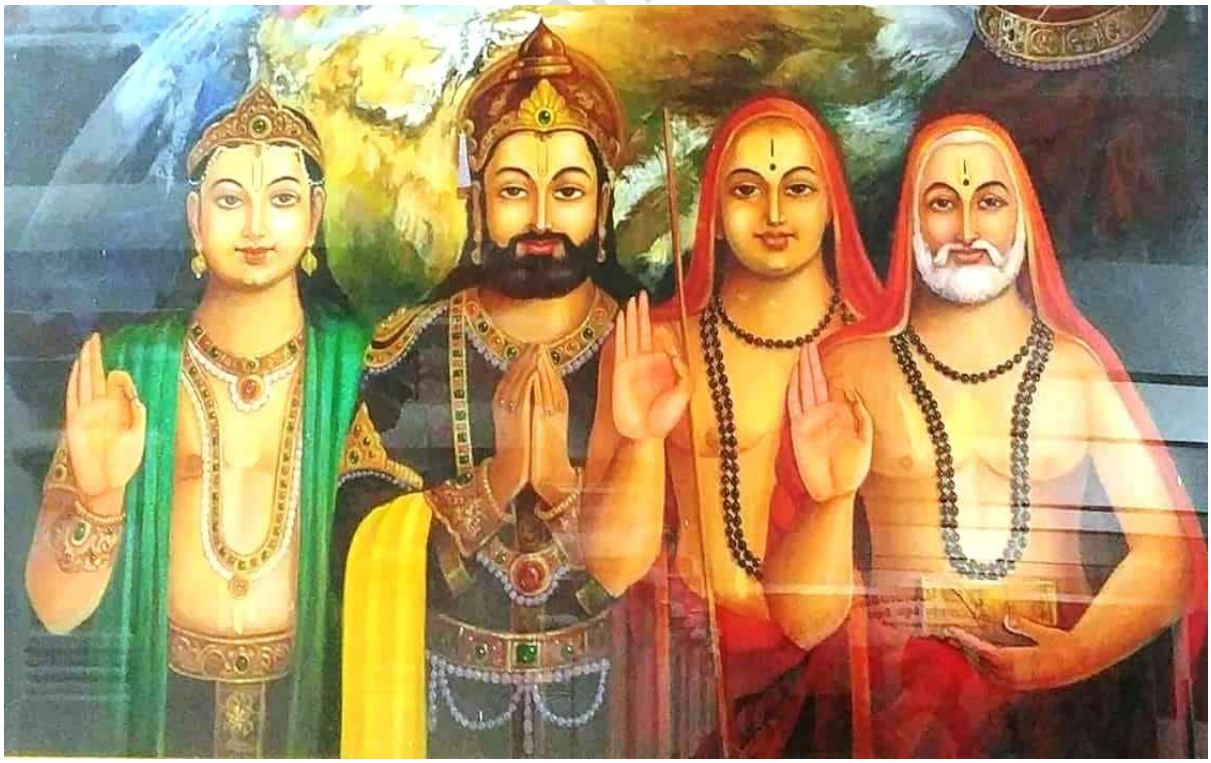
ಅನಳಗಿಂತ ಅಧಮರು ಮೂವರು ।

ಎಣೆ ಎನಿಸುವರು ಸಪ್ತ ಋಷಿಗಳಿಗೆ ಎಲ್ಲ ಕಾಲದಲಿ ।। ೨೨ ।।

1. Prahlada Raajaru

In the back drop of Divine sankalpa, Shankukarna started his journey to Earth from Sathyaloka for taking four births (as per Bramha Deva's shaapa) viz. Prahlada – Bahleeka – VyasaRaja & Sri Raghavendra with Apratima Bhakti on Hari Sarvottama Bhagawan Vishnu and having Visesha Vaayu Aavesha in all his four incarnations.

शंखुकर्णाख्य देवस्तु ब्रह्म शापाश्च भूतले।
प्रह्लाद इति विख्यातो भूभार क्षपणे रतः ॥
स एव राघवेंद्राख्य यति रूपेण सर्वदा ।
कलौयुगे रामसेवां कुर्वन् मंत्रालये भवेत् ॥
(श्री नृसिंह पुराण)



Firstly, as Prahlada born to the demon king Hiranyakasipa and Kayadhu in KruthaYuga with none other than Sage Narada Maharshi becoming his (Prahlada's) Swaroopoddharaka Guru (ಸ್ವರೂಪೋದ್ಧಾರಕ ಗುರುಗಳು) when he (Prahlada) was in his mother's womb.

Through constant and extensive penance/devotion (saMtataM chiMtaye`~naMtaM) with focus on the all-pervading Supreme God HariSarvottama Sri LakshmiPathi, Prahlada became VishnuBhaktAgresara having apratimabhakti on Vishnu.

Prahlada is Bhagavatottama the one who is the cause for incarnation of a rare form of Lord Vishnu the Narasimha to make true the words of His devotee Prahlada.

Though born in Daitya clan, Prahlada is Sheela sampanna, Guna sampanna, Jnaana sampanna, Bhakti sampanna. He is ಪ್ರಹ್ಲಾದೋ ಜನ್ಮ ವೈಷ್ಣವಃ - **प्रह्लादो जन्म वैष्णवः**

ಬ್ರಹ್ಮಾಂಡ ಪುರಾಣದಲ್ಲಿ...

ಬಲಿರಪ್ಯ ಸುರಾವೇಶಾತ್ ಸ್ತುವನ್ನಪಿ ಜನಾರ್ದನಂ ।

ಪ್ರಾಕ್ಷಿಪತ್ಯಂತರಾಕ್ಷಾಪಿ ಪ್ರಹ್ಲಾದೋ ನಿತ್ಯಭಕ್ತಿಮಾನ್ ॥

ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರು ಸದಾ ಶ್ರೀ ಹರಿಭಕ್ತಿಯುಳ್ಳ ಶ್ರೀ ವಾಯುದೇವರ ನಿತ್ಯಾವೇಶರಾದುದರಿಂದ ಅವರಿಗೆ ಎಂದೆಂದೂ ಅಸುರಾವೇಶ ಇಲ್ಲ!

He is Bramhanya the one who has understood the Bramhan (absolute reality) and blossomed by Bramha jnaana.

Literally Prahlada means the one who is greatly delighted or rejoice. Pra means Prakrshta (great/uttama) and Hlada means happiness. One who has always uttama Ananda is called Prahlada.

Aananda means the one who gives delight/happiness;
Lord Vishnu is known as Aananda ("Aanando nandano nandah"...)
[Sri Vishnu Sahasranama Stothram (sloka # 56)]
the one who is always joyous and the one who gives delight (Aananda) to this universe. He is the origin of happiness, the ultimate abode of delight and is perennially blissful. He is the remover of all unhappiness;

Madhva (Madhu+Va) the third incarnation of MukhyaPrana (Vaayu Devaru) is known as Aananda Theertharu. Madhu means honey/happiness. Va signifies the knowledge; Madhva means the knowledge that gives happiness which is as sweet and delicious as Madhu (Honey);

Madhva (charya) who is Aananda (Theertharu) is the one who gives knowledge of happiness or whose knowledge gives happiness; happiness of removing all wrong tenets; the one who gives the knowledge of MadHusuudana the Hari Sarvottama who is personification/epitome of Happiness (Aananda)

Having nityaAvesha of MukhyaPraana and the one who is Vibhootiroopa of Paramatma, Prahlada is the one who always gives delight/happiness to others in providing jnaanaananda, yathaartha jnaana of Hari Sarvottama – Vaayu Jeevottama.

He is Bhakti-Vibhootiroopa of Bhagavantha. Sri Krishna Paramatma says in Bhagawadgita (Vibhooti Yoga – 10.30) that He is the devoted Prahlada among the Daitya demons.

प्रह्लादश्चास्मि दैत्यानां... (*prahlādaś cāsmi daityānāṁ...)*

ಶ್ರೀ ಕೃಷ್ಣ ಪರಮಾತ್ಮನ ಮಾತಿಗೆ ಶ್ರೀ ಮಂತ್ರಾಲಯ ಪ್ರಭುಗಳು " **ಗೀತಾವಿವೃತಿ** " ಯಲ್ಲಿ...

" ಪ್ರಕೃಷ್ಟ: ಹ್ಲಾದಃ ಸುಖ ಯಸ್ಯೇತಿ

ಪ್ರಹ್ಲಾದನಾಮಾ ತನ್ನಾಮಕ ದೈತ್ಯಸ್ಥ: "

ಯೆಂದು ವ್ಯಾಖ್ಯಾನಿಸಿದ್ದಾರೆ.

ಯಾರಿಂದ ಯಾರ ಸುಖವು ಉತ್ಕೃಷ್ಟವಾಗಿದೆಯೋ ಅಂಥಹಾ ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರಲ್ಲಿ ಶ್ರೀ ಕೃಷ್ಣ ಪರಮಾತ್ಮನು ಪ್ರಹ್ಲಾದ ನಾಮಕನಾಗಿದ್ದಾನೆ.

ಯಾಕೆಂದರೆ... " ಪ್ರಹ್ಲಾದೋ ಜನ್ಮ ವೈಷ್ಣವಃ "

ಆಗಿದ್ದಾನಾದ್ದರಿಂದ ಅವನಿಗೆ ಸುಖ ರೂಪದ - ಜ್ಞಾನ ರೂಪದ ಸುಖ ವಿಶಿಷ್ಟವಾಗಿ ಶ್ರೀ ಹರಿಯೇ ತಾನಿದ್ದು ಅನುಗ್ರಹಿಸುತ್ತಿದ್ದಾನೆ.

ಶ್ರೀ ಬ್ರಹ್ಮಾಂಡಪುರಾಣದಲ್ಲಿ...

ಪ್ರಹ್ಲಾದೋಪಿ ಮಹಾಭಾಗಃ

ಕರ್ಮದೇವ ಸಮಃ ಸ್ಮೃತಃ ।

ಪ್ರಹ್ಲಾದೋ ನಿತ್ಯ ಭಕ್ತಿಮಾನ್ ।।

ಶ್ರೀಮದ್ಭಾಗವತ ಮಹಾ ಪುರಾಣ

ವಾಸುದೇವೇ ಭಗವತಿ ಯಸ್ಯ ನೈಸರ್ಗಿಕೀರತಿಃ ।

ಬ್ರಹ್ಮಣ್ಯಃ ಶೀಲ ಸಂಪನ್ನಃ ಸತ್ಯಸಂಧೋ ಜಿತೇಂದ್ರಿಯಃ ।

ಪ್ರಶಾಂತಕಾಮೋ ರಹಿತಾಸುರೋಸುರಃ ।।

ಮಹದರ್ಭಕಃ ಮಹದುಪಾಸಕಃ ನಿರ್ವೈರಾಯ ಪ್ರಿಯ ಸುಹೃತ್ತಮಃ ।

ಬ್ರಹ್ಮಕಾಂಡ

ವಾಯೂನಾ ಚ ಸಮಾವಿಷ್ಟಂ ಹರೇಃ ಪಾದಾಬ್ಜ ಸಂಶಯಂ ।

ಶ್ರೀ ಗರುಡಪುರಾಣದ ಬ್ರಹ್ಮಕಾಂಡ " ದಲ್ಲಿ...

ಮಾನಸ್ತಂಭ ವಿವರ್ಜಿತಃ ಯಥಾ ಭಗವತೀಶ್ವರೇ ।।

ಪ್ರಕೃಷ್ಟಾಹ್ಲಾದ ಯುಕ್ತತ್ವಾತ್ ನಾರದಸ್ಯೋಪದೇಶತಃ ।

ಅತಃ ಪ್ರಹ್ಲಾದ ನಾಮಾಸೌ ಪೃಥುವ್ಯಾಂ ಖಗಸತ್ತಮಃ ।।

ಸೂತ್ರ ಭಾಷ್ಯ

ದೇವಾಃ ಶಾಪ ಬಲದೇವ ಪ್ರಹ್ಲಾದಾದಿತ್ವಮಾಗತಾಃ ।

ದೇವಾಃ ಶಾಪಾಭಿಭೂತತ್ವಾತ್ ಪ್ರಹ್ಲಾದಾದ್ಯ ಬಭೂವಿರೇ ।।

" ಯಜುರ್ವೇದ ಬ್ರಾಹ್ಮಣ ೫ನೇ ಖಂಡ "

ಪ್ರಹ್ಲಾದೋ ವೈ ಕಯಾಧವಃ ವಿರೋಚನಂ ಸ್ವಪುತ್ರಂ ಅಪನ್ಯಧತ್ತ ।।

ಶ್ರೀ ಸ್ಕಂದ ಪುರಾಣ " ದಲ್ಲಿ

ಋತೇತು ತಾತ್ವಿರ್ಕಾ ದೇವನ್ನಾರದಾದೀನಥೈವ ಚ ।

ಪ್ರಹ್ಲಾದಾದುತ್ತಮಃ ಕೋನು ವಿಷ್ಣು ಭಕ್ತೌ ಜಗತ್ತ್ರಯೇ ।।

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ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರಿಗೆ ಜಗನ್ನಾಥನಾದ ಶ್ರೀ ನೃಸಿಂಹನ ಪರಮಾದ್ಭುತ ವಚನ "

ಶ್ರೀ ಮದ್ಭಾಗವತ ಮಹಾ ಪುರಾಣದಲ್ಲಿ....

ವತ್ಸ! ಯದ್ಯದಭೀಷ್ಟಂತೇ ತತ್ತದಸ್ತು ಸುಖೀಭವ ।

ಭವಂತಿ ಪುರುಷಾ ಲೋಕೇ ಮದ್ಭಾಕ್ತಾಸ್ತ್ವಮನುವ್ರತಾಃ ।

ತ್ವಂ ಚ ಮಾಂ ಚ ಸ್ಮರೇಕಾಲೇ ಕರ್ಮಬಂಧಾತ್ಪ್ರಮುಚ್ಯತೇ ।।

" ಶ್ರೀ ಮನ್ಮಧ್ವಾಚಾರ್ಯ ನಿರ್ಣಯೋಕ್ತಿ "....

ವಾಯೂನಾ ಚ ಸಮಾವಿಷ್ಟಃ ಮಹಾಬಲ ಸಮನ್ವಿತಃ ।

ಪ್ರಹ್ಲಾದಾದುತ್ತಮಃ ಕೋನು ವಿಷ್ಣು ಭಕ್ತೌ ಜಗತ್ತ್ರಯೇ ।।

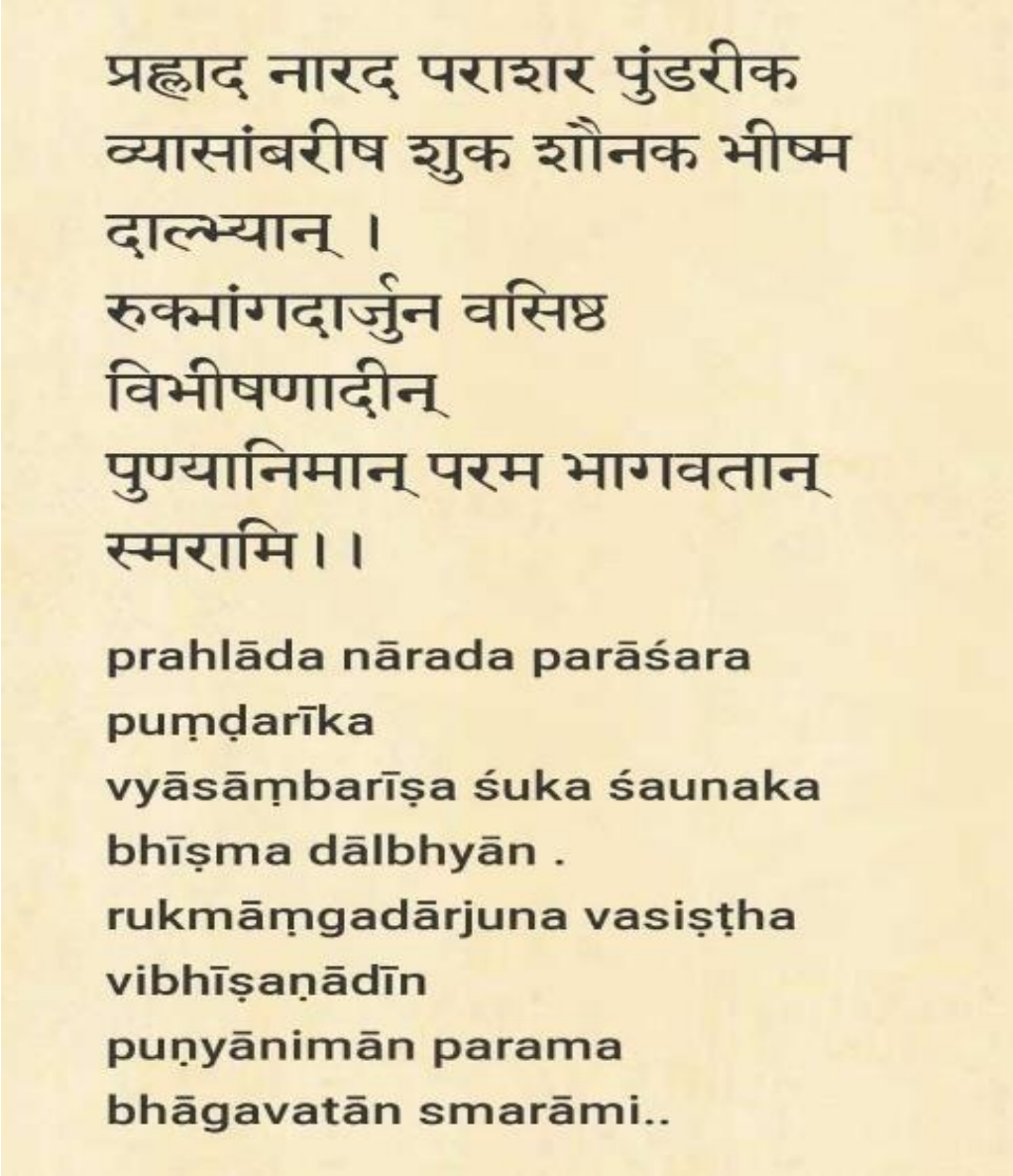
ಕೃಷ್ಣಗ್ರಹಗ್ರಹೀತಾತ್ಮ..... ಪ್ರಹ್ಲಾದೋ ನಿತ್ಯ ಭಕ್ತಿಮಾನ್ ।।

ವಾಯೂನಾ ಚ ಸಮಾವಿಷ್ಟಃ ಮಹಾಬಲ ಸಮನ್ವಿತಃ ।

Sacred scripts (Puranas) extoll Prahlada as Pratah smaraneeya, Parama Bhagavatottama, one of those virtuous souls who have won the heart of Paramatma Vishnu, whom one should meditate/remember/pay obeisance.

प्रह्लाद नारद पराशर पुंडरीक
व्यासांबरीष शुक शौनक भीष्म दाल्भ्यान् ।
रुक्मांगदार्जुन वसिष्ठ विभीषणादीन्
पुण्यानिमान् परम भागवतान् स्मरामि।।

ಪ್ರಹ್ಲಾದ ನಾರದ ಪರಾಶರ ಪುಂಡರೀಕ
ವ್ಯಾಸಾಂಬರೀಷ ಶುಕ ಶೌನಕ ಭೀಷ್ಮ ದಾಲ್ಭ್ಯಾನ್ |
ರುಕ್ಮಾಂಗದಾರ್ಜುನ ವಸಿಷ್ಠ ವಿಭೀಷಣಾದೀನ್
ಪುಣ್ಯಾನಿಮಾನ್ ಪರಮ ಭಾಗವತಾನ್ ಸ್ಮರಾಮಿ||



Prahlada always believed & had utmost & unstinted faith in HarisArvottama SriManNarayana who protected him every time from the hardships of his father Hiranyakasipa. Same faith percolated down in all his incarnations (Bahleeka, VysaRaja, Sri Raghavendra)

Pleased with the bhakthi (devotion) of Prahlada; when Lord Sri Hari (Narasimha) offered him to come along with him to his abode Vaikunta, Prahlada politely refused and instead preferred to stay back on earth propagating the divine culture and bhakthi of Lord Vishnu. Accordingly, Prahlada was crowned as

emperor of the kingdom which he ruled for several thousands of years spreading the philosophy of Lord Sri Hari.

Bhagavata says that God Narasimha gave a boon to Prahlada that, "त्वां च मां च स्मरन्नित्य कर्मबंधात विमुच्यते"
in Kaliyuga whoever worships me (Narasimha) through you (Prahlada-Vyasaraya-Raghavendra) they shall attain salvation.

Prahlada – VamanaAvatara Vaisishtya…

Prahlada's grandson is Bali Chakravarthi (son of Virochana) Bhavishya (future) Indra in the next Manvanthara. He is the one who has made uddhara of Bali chakravarthi who is the cause for Sri VamanaAvathara of Bhagawan Vishnu.

ಶ್ರೀಮದ್ಭಾಗವತದಲ್ಲಿನ ಬಲಿ ಚಕ್ರವರ್ತಿ ಪ್ರಸಂಗ …(Sangraha)

ರಕ್ಷಿಷ್ಯೆ ಸರ್ವತೋಹಂ ತ್ವಾಂ ಸಾನುಗಂ ಸಪರಿಚ್ಛದಮ್ ।
ಸದಾ ಸನ್ನಿಹಿತಂ ವೀರ ತತ್ರ ಮಾಂ ದ್ರಕ್ಷ್ಯತೇ ಭವಾನ್ ॥

ಶ್ರೀ ಪ್ರಹ್ಲಾದ ಉವಾಚ :

ನೇಮಂ ವಿರಿಂಚೋ ಲಭತೇ ಪ್ರಸಾದಂ ನ ಶ್ರೀರ್ನ ಶರ್ವಃ ಕಿಮುತಪಾರೇ ತೇ ।
ಯನ್ನೋಸುರಾಣಾಮಸಿ ದುರ್ಗಪಾಲೋ ವಿಶ್ವಾಭಿವಂದ್ಯೈರಪಿ ವಂದಿತಾಂಘ್ರಿಃ ॥

ತಾತ್ಪರ್ಯ :

ಶ್ರೀ ಚತುರ್ಮುಖ ಬ್ರಹ್ಮದೇವರಿಗಾಗಲೀ, ಶ್ರೀ ಜಗನ್ಮಾತೆ ಮಾಹಾಲಕ್ಷ್ಮೀದೇವಿಯರಿಗಾಗಲೀ, ಶ್ರೀ ಮಹಾರುದ್ರದೇವರಿಗಾಗಲೀ ಇಂಥಹಾ ಕೃಪಾ ಪ್ರಸಾದವು ದೊರೆಯಲಿಲ್ಲ. ಹಾಗಿರುವಾಗ ಇತರರ ಮಾತಿರಲಿ ವಿಶ್ವವಂದ್ಯರಾದ ಶ್ರೀ ಚತುರ್ಮುಖ ಬ್ರಹ್ಮದೇವರು ಯಾರ ಚರಣಾರವಿಂದಗಳಿಗೆ ನಮಸ್ಕರಿಸುವರೋ ಅಂಥಹ ಪರಮ ದಯಾಳುವಾದ ನೀನು (ಶ್ರೀ ಹರಿ) ನಮ್ಮಂಥಹ ಅಸುರರ ಬಾಗಿಲು ಕಾಯುವವನಾದೆ.

ಇಂಥಹಾ ಪರಮಾನುಗ್ರಹದಿಂದ ನೀನು (ಶ್ರೀ ಹರಿ) ನಮ್ಮ ಮನೆಯ ದ್ವಾರಪಾಲಕನೇ ಆಗಿಬಿಟ್ಟೆಯಲ್ಲಾ? ಎಂಥಾ ಕರುಣಾನಿಧಿಯೋ ಸ್ವಾಮಿ ಎಂದು ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರು ಶ್ರೀ ಹರಿಯನ್ನು ಸ್ತುತಿಸಿದ್ದಾರೆ.

ಬ್ರಹ್ಮಾಂಡ ಪುರಾಣದಲ್ಲಿ...

ಬಲಿರಪ್ಯ ಸುರಾವೇಶಾತ್ ಸ್ತುವನ್ನಪಿ ಜನಾರ್ದನಂ ।
ಪ್ರಾಕ್ಷಿಪತ್ಯಂತರಾಕ್ಷಾಪಿ ಪ್ರಹ್ಲಾದೋ ನಿತ್ಯಭಕ್ತಿಮಾನ್ ।।

ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರು ಸದಾ ಶ್ರೀ ಹರಿಭಕ್ತಿಯುಳ್ಳ ಶ್ರೀ ವಾಯುದೇವರ ನಿತ್ಯಾವೇಶರಾದುದರಿಂದ ಅವರಿಗೆ ಎಂದೆಂದೂ ಅಸುರಾವೇಶ ಇಲ್ಲ!

ಶ್ರೀ ವಾಮನಾವತಾರಿ ಹರಿ...

ವತ್ಸಾ ಪ್ರಹ್ಲಾದ! ನಿನಗೆ ಮಂಗಳವಾಗಲಿ. ನಿನ್ನ ಪೌತ್ರನೊಡನೆ ಸುತಲ ಲೋಕಕ್ಕೆ ಹೋಗು, ನೀನು ಸಂತೋಷದಿಂದ ಅಲ್ಲಿದ್ದು ನಿನ್ನ ಬಂಧುಗಳನ್ನೆಲ್ಲಾ ಸಂತೋಷ ಪಡಿಸುತ್ತಿರು. ಗದಾಪಾಣಿಯಾಗಿ ಬಾಗಿಲಲ್ಲಿರುವ ನನ್ನನ್ನು ನಿತ್ಯವೂ ನೋಡುತ್ತಿರು. ನನ್ನ ದರ್ಶನದಿಂದ ಸಂತೋಷವನ್ನು ಹೊಂದಿ ಸಕಲ ಪ್ರಾರಬ್ಧ ಕರ್ಮವನ್ನೂ ಕಳೆದುಕೊಳ್ಳುವೆ.

" ಶ್ರೀ ವಾಮನ ಪುರಾಣ " ದಲ್ಲಿ...

ಬ್ರಹ್ಮ ಕರಾರ್ಚಿತ ಮೂಲರಾಮನನ್ನು ಕೊನೆಯ ಯುಗ ಅಂದರೆ ಕಲಿಯುಗದಲ್ಲಿ - ಕೊನೆಯ ಅವತಾರದಲ್ಲಿ ಶ್ರೀ ರಾಘವೇಂದ್ರ ನಾಮಕ ಅವತಾರದಲ್ಲಿ ಕೊನೆಯ ಆಶ್ರಮವೆಂದರೆ ಯತ್ಯಾಶ್ರಮದಲ್ಲಿ ಪೂಜಿಸಿ ನನ್ನ ಸನ್ನಿಧಾನಕ್ಕೆ ಬಾ ಎಂದು ಪರಮಾನುಗ್ರ ಮಾಡಿದನು!!

" ಯದ್ಯದ್ವೈಧಸಮಾತ್ಮನೇದಮನಘಯಚ್ಛಾಂತಿಮೇ ಚಾಂತಿಮೇ "

ಶುಕ ಮಹರ್ಷಿಗಳು...

ಪ್ರಹ್ಲಾದನು ಭಗವಂತನ ಆಜ್ಞೆಯನ್ನು ಶಿರಸಾ ವಹಿಸಿ ಬಲಿಯೊಡನೆ ಶ್ರೀ ವಾಮನದೇವರಿಗೆ ಪ್ರದಕ್ಷಿಣೆ ನಮಸ್ಕಾರವನ್ನು ಮಾಡಿ ಸ್ವಾಮಿಯ ಅನುಜ್ಞೆಯನ್ನು ಪಡೆದು ಸಕಲ ಅಸುರ ಸೇನೆಗಳಿಗೆ ಅಧಿಪತಿಯಾಗಿ ಮಹಾಬಿಲವನ್ನು ಸೇರಿದನು!!

2. BahlikaRaaja...

Shankukarna took his second birth as Bahlika Raja in Dwapara Yuga and was born in Kuru Vamsa. He was son of Pratipa and brother of Shantanu (father of Bheeshmaachaarya).

Bahlika was a great devotee of Lord Sri Krishna, but still had to associate with Kouravas in the Kurukshetra war because of his alliance with Bheeshma and Dhritharastra.

BAhlIka was a very pious king in dvApara yuga, due to circumstances beyond his control he ended up fighting against the pAnDavas.

He wanted to die at the hands of BhImasena so that he could take future births and serve him (Hanuma-Bheema-Madhva) and so challenged him to a fight, though BhIma was reluctant to hurt a devotee of the

Lord. He was ultimately slained in the war at the hands of Bheemasena (Vaayu Avathara) in the divine presence of none other than Lord Sri Krishna.

बाह्लीकोराज सत्तमः हिरण्यकशिपो पुत्रः ।

प्रह्लादः भगवत्प्रियः वायूना च समाविष्टः ॥

ಬಾಹ್ಲೀಕೋರಾಜ ಸತ್ತಮಃ ಹಿರಣ್ಯಕಶಿಪೋ ಪುತ್ರಃ ।

ಪ್ರಹ್ಲಾದಃ ಭಗವತ್ಪ್ರಿಯಃ ವಾಯೂನಾ ಚ ಸಮಾವಿಷ್ಟಃ ॥

(MahaBharata Tatparya Nirnaya – 11.8)

In MahaBharataTatparyaNirnaya Sri Madhvacharyaru quotes that, Bahlika was Prahlada the son of Hiranyakashipu, the one dear to the #Lord Narasimha, the one with the special presence of Vaayu, and the one who was extremely powerful.

ಶ್ರೀ ವಿಜಯರಾಯರು....

ವೃಕೋದರನಿಂದ ನೊಂದು ದೇಹವನು ಬಿಡುವಾಗ । ಬಾ । ಹ್ಲೀಕ ರಾಯನಾಗಿ ಹುಟ್ಟಿದ್ದ ಪ್ರಹ್ಲಾದ । ತಾ । ನುಕುತಿಯಲಿ ಪೊಗಳಿ ವರವ ಬೇಡಿದನು ವೈದಿಕ ಮಾರ್ಗವನೇ ಪಿಡಿದು ॥ ಉಕಿತಿಯನು ಸಾಧಿಸುತ ಕಲಿಯೊಳಗೆ ನಿಮ್ಮ । ಪೂ । ಜಕನಾಗಿ ಬಾಳುವೆನು ಎಂದು ತಲೆವಾಗಿದನು । ಭಕುತಿಗೆ ಮೆಚ್ಚಿ ಕೈಸಲೆ ಎಂದ ಮಾತಿಂದು ಪ್ರಕಟವಾಯಿತು ಧರೆಯೊಳು ॥

3. Sri VyasaRayaru...

Shankukarna in his third incarnation was born in this Kaliyuga as Sri VyaasaRayaru a great saint and a reputed propagator of Madhva (Dvaita/Tattvavada) philosophy.

Pramana...

ಶ್ರೀ ಪುರಂದರದಾಸರು...

ಶೇಷಾವೇಶ ಪ್ರಹ್ಲಾದನವತಾರ ವೆನಿಸಿದೆ । ವ್ಯಾಸರಾಯನೆಂಬೋ ಪೆಸರು ನಿನಗಂದಂತೆ ।
ದೇಶಾಧಿಪಗೆ ಬಂದ ಕುಹೂ ಯೋಗವನು ನೂಕಿ । ನೀ ಸಿಂಹಾಸನವೇರಿ ಮೆರೆದೆ ಜಗವರಿಯೇ ।
ವ್ಯಾಸಾಬ್ಧಿಯನು ಬಿಗಿಸಿ ಕಾಶಿ ದೇಶದೊಳೆಲ್ಲ । ಭಾಸುರ ಕೀರ್ತಿಯನು ಪಡೆದೆ ನೀ ಗುರುರಾಯ ।
ವಾಸುದೇವ ಪುರಂದರ ವಿಠ್ಠಲನ್ನ ದಾಸರೊಳು । ಲೇಶ ನಿನ್ನಂತೆ ವೆಗ್ಗಳರ ಕಾಣೆನು ನಾನು ।।

ಶ್ರೀ ಕನಕದಾಸರು....

ವ್ಯಾಸರಾಯರಿಗೆ ಮೂರು ಜನ್ಮ । (ಶ್ರೀ ಪ್ರಹ್ಲಾದ - ಶ್ರೀ ಬಾಹ್ಲೀಕ - ಶ್ರೀ ವ್ಯಾಸರಾಜರು), ದಾಸರಿಗೆ ಎರಡು ಜನ್ಮ । (ಮಹಾಭಾರತದಲ್ಲಿನ ಶ್ರೀ ವಿದುರ ಮತ್ತು ಶ್ರೀ ಕನಕದಾಸರು), ಶ್ರೀ ವ್ಯಾಸರಾಯರೇ ರಾಘವೇಂದ್ರರಾಯರು (ಶ್ರೀ ವ್ಯಾಸರಾಜರ ಮುಂದಿನ ಅವತಾರವೇ ಶ್ರೀರಾಯರು), ರಾಮಚಂದ್ರನ ಆಶ್ರಿತ ಜನ ಕೋಟಿಯೊಳಗೆ । ಉತ್ಕೃಷ್ಠರಾದವರು । ನಾರದರ ಅಂಶವೇ ಪುರಂದರ ದಾಸರು । ತಮ್ಮ ಕೂಸಾದ ಭೃಗು ಮುನಿಯಲ್ಲಿ । ತಾವು ಒಂದು ಅಂಶದಿ ನಿಂದು ವಿಜಯದಾಸರೆಂದು ಪೆಸರು ಪಡೆವ । ನಾ ಯಮನು ಮುಂದೆ ಮಾಂಡವ್ಯ ಶಾಪದಿಂದ ಎರಡು ಜನ್ಮ ಶೂದ್ರ ಯೋನಿಯಲ್ಲಿ ಪೊಕ್ಕೆನಲು । ಒಂದು ಜನುಮ ವಿದುರನಾಗಿ ಕುರುಬ ಕುಲದಲ್ಲೀಗ ಪುಟ್ಟಿದೆ । ಎನಗೆ ಈ ಜನ್ಮದಲ್ಲಿ ಮುಕುತಿ ಎಂತೆಂಬೆ । ವರದಪ್ಪನೇ ಸೋಮ । ಗುರುರಾಯ ದಿನಕರನು । ಅಭಿನವ ಬೃಹಸ್ಪತಿ । ಮಧ್ವಪತಿ ಭೃಗು ಅಂಶದಿ ಮೆರೆವ । ಮಹಾ ಮಹಿಮೆ ಪೊಗಳುವೆನು । ಭಾಗವತರೊಳು ಯೋಗೀಂದ್ರ ಕೃಷ್ಣನ್ನ । ಬಾಗಿ ನಮಿಸುವ ದಾಸ ಜನರ ಪೋಷಕ ಕಾಗಿನೆಲೆಯಾದಿ ಕೇಶವರಾಯ । ದಾಸೋತ್ತಮರ ಗುಣವನ್ನು ಕನಕದಾಸ ಪೇಳಿದನು ।।

ಶ್ರೀ ವಿಜಯೀಂದ್ರತೀರ್ಥರು ಶ್ರೀ ವ್ಯಾಸರಾಜ ಸ್ತೋತ್ರದಲ್ಲಿ....

ಪ್ರಹ್ಲಾದಸ್ಯಾವತಾರೋ
ಸಾವೀಂದ್ರಸ್ಯಾನುಪ್ರವೇಶನಾತ್ ।
ತೇನೆ ಸತ್ಸೇವಿನಾಂ ನೃಣಾಂ
ಸರ್ವಮೇತದ್ಭವೇ ಧ್ರುವಮ್ ।।

ಶ್ರೀ ವಿಜಯರಾಯರು....

ವೃಕೋದರನಿಂದ ನೊಂದು ದೇಹವನು ಬಿಡುವಾಗ । ಬಾ । ಹ್ಲೀಕ ರಾಯನಾಗಿ ಹುಟ್ಟಿದ್ದ ಪ್ರಹ್ಲಾದ । ತಾ । ನುಕುತಿಯಲಿ ಪೊಗಳಿ ವರವ ಬೇಡಿದನು ವೈದಿಕ ಮಾರ್ಗವನೇ ಪಿಡಿದು ।। ಉಕಿತಿಯನು ಸಾಧಿಸುತ ಕಲಿಯೊಳಗೆ ನಿಮ್ಮ । ಪೂ । ಜಕನಾಗಿ ಬಾಳುವೆನು ಎಂದು ತಲೆವಾಗಿದನು । ಭಕುತಿಗೆ ಮೆಚ್ಚಿ ಕೈಸಲೆ ಎಂದ ಮಾತಿಂದು ಪ್ರಕಟವಾಯಿತು ಧರೆಯೊಳು ।।

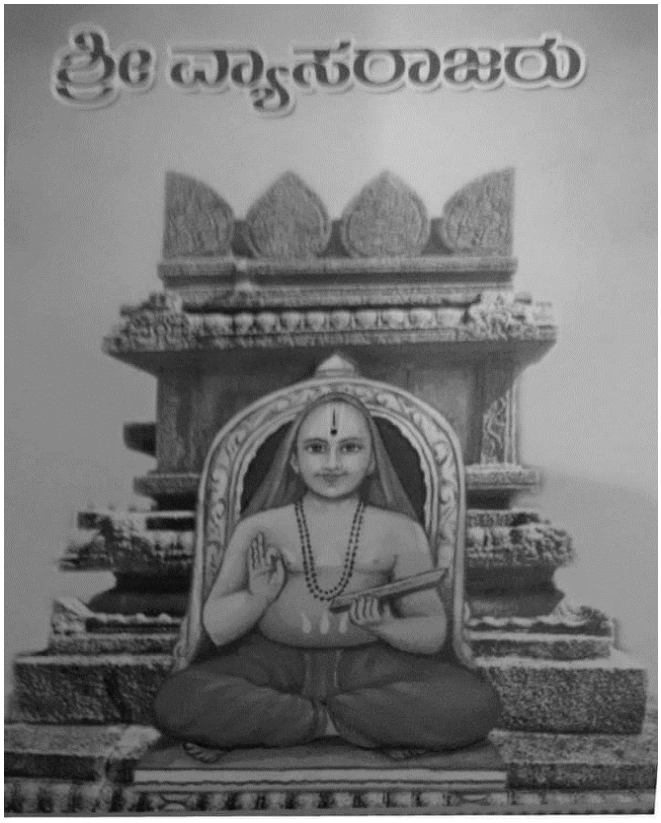
www.bhargavasarma.blogspot.com

Sri Sreepaadarayaru (Mulabagalu) was Guru of Sri VyasaRayaru. Popularly called as Sri Vyasarajaru, he lived in 15th century (1447 - 1539) during the historical days of Vijayanagara (Hampi) empire.

He was Raja Guru of Sri Krishnadevaraya, the popular king of Vijayanagara dynasty. He had helped Sri Krishnadevaraya to pass through a major crisis in his life.

For a brief period, he had even ascended the throne of Vijayanagara Empire in order to protect Sri Krishna Deva Raya from an astrological menace (Kuhu Yoga).

At one point of time Sri Vyasarayaru had even conducted the daily pooja rituals of Lord Venkateswara at Tirumala temple for a period 12 years when it was hampered during the time of Vijayanagara King Saluva Narasimha Raya.


ಶ್ರೀ ವ್ಯಾಸರಾಜರು

ಶ್ರೀ ವ್ಯಾಸರಾಜ ವೈಭವ

He was the one who had initiated for the Daasakoota headed by Saint Sri Purandara Dasaru.

Literally Vyasa means the one who explains, elaborates, describes, compiles, arranges. Befitting to his name VYAASARAAJARU was an eminent scholar of outstanding excellence who wrote/authored several scripts/commentaries on Madhwa philosophy which are reference manuals for understanding Dvaita/Tattvavaada;

Sri Vyaasaraajaru has summarized the essence of taTattvavaada (Madhva philosophy) propounded by Sri Madhvacharya (Sri Aananda Theertha) the founder of Dvaita Vedanta (Tattvavada) and an incarnation of Lord Vaayu (Hanuma-Bheema-Madhva) in a single verse which is called Prameya Navaratnas the basic tenets of Madhva philosophy.

ಶ್ರೀಮನ್ಮಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ ತತ್ವತೋ |
ಭೇದೋ ಜೀವಗಣಾ ಹರೇರನುಚರಾಃ ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ |
ಮುಕ್ತಿರ್ನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ
ಹ್ಯಕ್ಷಾದಿತ್ರಿತಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ನಾಯೈಕವೇದ್ಯೋ ಹರಿಃ |

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्वतो |
भेदो जीवगणा हरेरनुचराः नीचोच्चभावं गताः |
मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं
ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः |

Daasa Sahitya (the essence of Vedas/Upanishads/Puranas useful to the common man) gained prominence during the period of Sri Vyaasaraajaru and has spread across the country with the presence and outstanding contribution of eminent stalwarts like... Sriipaadaraayaru, Vaadiraajaru, Purandara Daasaru, Kanakadaasaru including Vyaasaraajaru.

Contemporaries of Sri Vyaasaraajaru include eminent Madhwa saits and stalwarts like Sripaadaraajaru (Guru), Vaadiraajaru, Vijayeendra Theertharu (Sishya), Purandara Daasaru, Kanaka Daasaru, Sri Krishnadevarya etc.

During his tenure Sri VyaasaRaajaru had established a Vidya-Peeta at Hampi under his chancellorship that has produced eminent scholars/dvaita philosophers like Sri VaadiRaajaru, Sri Vijayeendra Theertharu, Sri Govinda Odeyaru, Sri Narayana Yathi etc...

Sri Vyaasarayaru was an ardent devotee of Lord Hanuman and during his tenure he had installed/consecrated 732 Hanuman idols at various locations mostly in South India. Prominent among them is the famous temple of Yanthroddharaka Hanuman at Chakratheertha Hampi.

Sri Vyaasa Raajaru stayed at Penukonda for a period of one year. Out of 732 idols of Lord Hanuman installed/consecrated by Sri Vyaasa Raajaru 50% are located in Penukonda (within a radius of about 10 km) where He (Sri Vyaasaraajaru) used to install every day one Hanuman idol.

अर्थिकल्पित कल्पोयं प्रत्यर्थ गजकेसरि।

व्यासतीर्थ गुरुर्भूयात् अस्मदिष्ठार्थ सिद्दये ।

ಅರ್ಥಿಕಲ್ಪಿತ ಕಲ್ಪೋಽಯಂ ಪ್ರತ್ಯರ್ಥಿ ಗಜಕೇಸರೀ |

ವ್ಯಾಸತೀರ್ಥ ಗುರುರ್ಭೂಯಾತ್ ಅಸ್ಮದಿಷ್ಟಾರ್ಥ ಸಿದ್ದಯೇ |

4. Sri Raghavendra TheerthaRu

Shankukarna (Prahlada-Bahleeka-VyasaRaja…) started last leg of his journey on Earth by taking his fourth birth as Venkatanathacharya (Raghavendra Poorvashrama naama) specially to worship Sri MoolaRaama Devaru as per his soul desire in his Moolaroopa.

Shankukarna > Prahlada > Raghavendra

श्री नृसिंह पुराणद वचनदंते...

शंखुकर्णाख्य देवस्तु ब्रह्म शापाश्च भूतले ।

प्रह्लाद इति विख्यातो भूभार क्षपणे रतः ॥

स एव राघवेंद्राख्य यति रूपेण सर्वदा ।

कलौयुगे रामसेवां कुर्वन् मंत्रालये भवेत् ॥

ಶ್ರೀ ನೃಸಿಂಹ ಪುರಾಣದ ವಚನದಂತೆ...

ಶಂಖುಕರ್ಣಾಖ್ಯ ದೇವಸ್ತು ಬ್ರಹ್ಮ ಶಾಪಾಶ್ಚ ಭೋತಲೇ ।

ಪ್ರಹ್ಲಾದ ಇತಿ ವಿಖ್ಯಾತೋ ಭೂಭಾರ ಕ್ಷಪಣೇ ರತಃ ॥

ಸ ಏವ ರಾಘವೇಂದ್ರಾಖ್ಯ ಯತಿ ರೂಪೇಣ ಸರ್ವದಾ ।

ಕಲೌಯುಗೇ ರಾಮಸೇವಾಂ ಕುರ್ವನ್ ಮಂತ್ರಾಲಯೇ ಭವೇತ್ ॥

(above sloka from Sri Narasimha Purana indicates Sri GuruRaayaru's lineage from Shankukarna > Prahlada)

Prahlada > Bahleeka Raaja (Pramana)

बाह्लीकोराज सत्तमः हिरण्यकशिपो पुत्रः ।

प्रह्लादः भगवत्प्रियः वायूना च समाविष्टः ॥

ಬಾಹ್ಲೀಕೋರಾಜ ಸತ್ತಮಃ ಹಿರಣ್ಯಕಶಿಪೋ ಪುತ್ರಃ ।

ಪ್ರಹ್ಲಾದಃ ಭಗವತ್ಪ್ರಿಯಃ ವಾಯೂನಾ ಚ ಸಮಾವಿಷ್ಟಃ ॥

(MahaBharata Tatparya Nirnaya - 11-8)

ಶ್ರೀ ವಿಜಯರಾಯರು....

ವೃಕೋದರನಿಂದ ನೊಂದು ದೇಹವನು ಬಿಡುವಾಗ । **ಬಾ । ಹ್ಲೀಕ ರಾಯನಾಗಿ ಹುಟ್ಟಿದ್ದ ಪ್ರಹ್ಲಾದ ।** ತಾ । ನುಕುತಿಯಲಿ ಪೊಗಳಿ ವರವ ಬೇಡಿದನು ವೈದಿಕ ಮಾರ್ಗವನೇ ಪಿಡಿದು ।। ಉಕಿತಿಯನು ಸಾಧಿಸುತ ಕಲಿಯೊಳಗೆ ನಿಮ್ಮ । ಪೂ । ಜಕನಾಗಿ ಬಾಳುವೆನು ಎಂದು ತಲೆವಾಗಿದನು । ಭಕುತಿಗೆ ಮೆಚ್ಚಿ ಕೈಸಲೆ ಎಂದ ಮಾತಿಂದು ಪ್ರಕಟವಾಯಿತು ಧರೆಯೊಳು ।।

Prahlada > Bahleeka > VyasaRaja (Pramana)

ಶ್ರೀ ಪುರಂದರದಾಸರು...

ಶೇಷಾವೇಶ ಪ್ರಹ್ಲಾದನವತಾರ ವೆನಿಸಿದೆ । ವ್ಯಾಸರಾಯನೆಂಬೋ ಪೆಸರು ನಿನಗಂದಂತೆ । ದೇಶಾಧಿಪಗೆ ಬಂದ ಕುಹೂ ಯೋಗವನು ನೂಕಿ । ನೀ ಸಿಂಹಾಸನವೇರಿ ಮೆರೆದೆ ಜಗವರಿಯೇ । ವ್ಯಾಸಾಬ್ಧಿಯನು ಬಿಗಿಸಿ ಕಾಶಿ ದೇಶದೊಳೆಲ್ಲ । ಭಾಸುರ ಕೀರ್ತಿಯನು ಪಡೆದೆ ನೀ ಗುರುರಾಯ । ವಾಸುದೇವ ಪುರಂದರ ವಿಠ್ಠಲನ್ನ ದಾಸರೊಳು । ಲೇಶ ನಿನ್ನಂತೆ ವೆಗ್ಗಳರ ಕಾಣೆನು ನಾನು ।।

ಶ್ರೀ ಕನಕದಾಸರು....

ವ್ಯಾಸರಾಯರಿಗೆ ಮೂರು ಜನ್ಮ । (ಶ್ರೀ ಪ್ರಹ್ಲಾದ - ಶ್ರೀ ಬಾಹ್ಲೀಕ - ಶ್ರೀ ವ್ಯಾಸರಾಜರು), ದಾಸರಿಗೆ ಎರಡು ಜನ್ಮ । (ಮಹಾಭಾರತದಲ್ಲಿನ ಶ್ರೀ ವಿದುರ ಮತ್ತು ಶ್ರೀ ಕನಕದಾಸರು), **ಶ್ರೀ ವ್ಯಾಸರಾಯರೇ ರಾಘವೇಂದ್ರರಾಯರು** (ಶ್ರೀ ವ್ಯಾಸರಾಜರ ಮುಂದಿನ ಅವತಾರವೇ ಶ್ರೀರಾಯರು), ರಾಮಚಂದ್ರನ ಆಶ್ರಿತ ಜನ ಕೋಟಿಯೊಳಗೆ । ಉತ್ಕೃಷ್ಠರಾದವರು । ನಾರದರ ಅಂಶವೇ ಪುರಂದರ ದಾಸರು । ತಮ್ಮ ಕೂಸಾದ ಭೃಗು ಮುನಿಯಲ್ಲಿ । ತಾವು ಒಂದು ಅಂಶದಿ ನಿಂದು ವಿಜಯದಾಸರೆಂದು ಪೆಸರು ಪಡೆವ । ನಾ ಯಮನು ಮುಂದೆ ಮಾಂಡವ್ಯ ಶಾಪದಿಂದ ಎರಡು ಜನ್ಮ ಶೂದ್ರ ಯೋನಿಯಲ್ಲಿ ಪೊಕ್ಕೆನಲು । ಒಂದು ಜನುಮ ವಿದುರನಾಗಿ ಕುರುಬ ಕುಲದಲ್ಲೀಗ ಪುಟ್ಟಿದೆ । ಎನಗೆ ಈ ಜನ್ಮದಲ್ಲಿ ಮುಕುತಿ ಎಂತೆಂಬೆ । ವರದಪ್ಪನೇ ಸೋಮ । ಗುರುರಾಯ ದಿನಕರನು । ಅಭಿನವ ಬೃಹಸ್ಪತಿ । ಮಧ್ವಪತಿ ಭೃಗು ಅಂಶದಿ ಮೆರೆವ । ಮಹಾ

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ಮಹಿಮೆ ಪೊಗಳುವೆನು । ಭಾಗವತರೊಳು ಯೋಗೀಂದ್ರ ಕೃಷ್ಣನ್ನ । ಬಾಗಿ ನಮಿಸುವ ದಾಸ ಜನರ ಪೋಷಕ ಕಾಗಿನೆಲೆಯಾದಿ ಕೇಶವರಾಯ । ದಾಸೋತ್ತಮರ ಗುಣವನ್ನು ಕನಕದಾಸ ಪೇಳಿದನು ।।

ಶ್ರೀ ವಿಜಯೀಂದ್ರತೀರ್ಥರು ಶ್ರೀ ವ್ಯಾಸರಾಜ ಸ್ತೋತ್ರದಲ್ಲಿ....

ಪ್ರಹ್ಲಾದಸ್ಯಾವತಾರೋ

ಸಾವೀಂದ್ರಸ್ಯಾನುಪ್ರವೇಶನಾತ್ ।

ತೇನೆ ಸತ್ಸೇವಿನಾಂ ನೃಣಾಂ

ಸರ್ವಮೇತದ್ಭವೇ ಧ್ರುವಮ್ ।।

ಶ್ರೀ ವಿಜಯರಾಯರು....

ವೃಕೋದರನಿಂದ ನೊಂದು ದೇಹವನು ಬಿಡುವಾಗ । **ಬಾ । ಹ್ಲೀಕ ರಾಯನಾಗಿ ಹುಟ್ಟಿದ್ದ ಪ್ರಹ್ಲಾದ ।** ತಾ । ನುಕುತಿಯಲಿ ಪೊಗಳಿ ವರವ ಬೇಡಿದನು ವೈದಿಕ ಮಾರ್ಗವನೇ ಪಿಡಿದು ।। ಉಕಿತಿಯನು ಸಾಧಿಸುತ **ಕಲಿಯೊಳಗೆ ನಿಮ್ಮ । ಪೂ । ಜಕನಾಗಿ ಬಾಳುವೆನು** ಎಂದು ತಲೆವಾಗಿದನು । ಭಕುತಿಗೆ ಮೆಚ್ಚಿ ಕೈಸಲೆ ಎಂದ ಮಾತಿಂದು ಪ್ರಕಟವಾಯಿತು ಧರೆಯೊಳು ।।

Raghavendra born as a gifted son of Thimmana Bhatta & Gopikamba in the family (manetana) of Powsthika Vamsa belonging to Goutama Gothra with the Grace of Lord Sri Venkateswara was aptly named as Venkatanatha.

Popularly and affectionately called as Raayaru, Sri Raghavendra Swamy was born in the lunar year, Manmathanaama Samvatsara, Phalguna Sukla Sapthami, GuruVaasara, in the constellation of Mrigasira nakshatra, in the calendar year 1595 at Bhuvanagiri near Chidambaram (Tamil Nadu)

Just to give a brief estimate of his life history here is a summary of his Profile…

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RaAyArU – A cursory glance

Moola Roopa: Shankukarna

Avathara:

- Prahlada (Krita Yuga)
- Baahlika (Dwapara Yuga)
- Vyasaraja/VyasaRayaru (Kaliyuga)

Lineage in Current birth:

Manetana: Powsthika Vamsada "Beegamudre"
Gothra: Gautama;

Great Grand Father: Sri Krishna Bhatta
Grand Father: Sri Kanakachala Bhatta
Father: Thimmana Bhatta
Mother: Gopikamba
Sister: Venkatamba
Brother: Gururajacharya

Birth: 1595 – Manmatha Nama Samvatsara
Phalguna Sukla Sapthami - Guruvara (Thursday)

Birth Star: Mrugasira;
Birth Place: Bhuvanagiri (near Chidambaram in T.N)

Poorvasrama Nama: Venkatanatha

Aksharabhyasa: 1597-1598 (Hevalambi)
First Teacher: Lakshminarasimhaacharya(B' in-law)
Upanayana: 1602 (Subhakruthu)
Education: At Kumbhakonam
Vidya Guru: Sri Sudheendra Theertharu

Marriage: 1614 (AnandaNama Samvatsara)

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Wife: Saraswathi Bai;
Son: Sri Lakshminarayanacharya;

Direction for Sanyasa Sweekaara:
Goddess Saraswathi Devi (Swapna)

Sanyasa Sweekara: 1621
(Durmathi–Phalguna–Suddha Bidigi)

Aasrama Nama: **Sri Raghavendra Theertha**

Guru Lineage:

- Sri Surendra Theertharu;
- Sri Vijayendra Theertharu;
- Sri Sudheendra Theertharu;

Aasrama Sishya: Sri Yogindratheeratharu;

Favourite Musical Instrument: Veena;

Titles of Sri Raghavendra:

- Parimalaachaarya;
- Mahabhashya Venkatanathaacharya;
- Veena Venkanna;

Longevity of Sri Raghavendra:

- 76 years - Physically present on Earth
- 100 years - Physically present inside the Brindavana
- 300 years - Tenure in Brindavana (without physical form)
- 700 years - Influence (Mahima) of Rayaru and his literary works (visesha sannidhana)

Brundavana Pravesa:

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[Virodhi Nama Samvatsara - Sravana Bahula Bidigi
Friday, 11th August, 1671]

Unique Brundavanas' of Sri RaAghavendra Swamy

- Moola Brundavana at Mantralayam;
- Brundavana at Bhikshalaya (Bichhali);
- Brundavana at Vadavar (Vadavanthangarai);
- Moorthi form at Nanjangudu;

Mantralaya GramaDevata: Maanchalamma Devi

ThapoSthala: Panchamukhi (Ganadhala near Mantralayam)

Literary contribution:

Sri RaAyaru was an extraordinarily brilliant writer credited to have authored more than forty divine works majority of which are commentaries (vyakhyaana) on the works of Sri Madhvacharya, Sri Jayatheertharu and Sri VyasaRajaru, Vedas and Upanishads.

Sri GuruRaayaru wrote Nyayasudha Parimala one of the most popular commentaries on Nyayasudha of Sri Jayateertharu. It is because of which Sri RaAyaru is called > Parimalacharya;

His independent works include famously...

- prātaḥ saṃkalpa gadyam
- sarvasamarpaṇagadyaṃ
- daśāvatāra stuti
- BhattaSangraha
- srI rAmachAritramaMjari
- Śrī kṛṣṇacāritramaṃjarī
- Maruthi (Hanuma) Stotra (Suladi)

- eKasloki sUndAraKaNdA
- nadī tāratamya stotram
- śrī rājagopāla stuti

and his music compositions famously...

Indu Yenage Govinda... in Kannada and
Maruta Ninnaya Mahime, also in Kannada which is a Suladi.

Composer of Sri Raghavendra Sthothra:

Sri Appannaacharya (Bichhali)

Location of Moola Brindavana: Mantralayam (Manchali)
[Kurnool Dt. (A.P) on the banks of river Tungabhadra]

Popular slokas of Sri Raghavendra Swamy:

पूज्याय राघवेंद्राय सत्यधर्मरताय च।

भजतां कल्पवृक्षाय नमतां कामधेनवे॥

मूकोपि यत्प्रसादेन मुकुंद शयनायते

राजराजायते रिक्तो राघवेंद्रं तमाश्रये ||

दुर्वादिध्वांतरवये वैष्णवेंदीवरेंदवे |

श्रीराघवेंद्रगुरवे नमोऽत्यंतदयालवे ||

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ |
ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ||

ದುರ್ವಾದಿ ಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ
ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋತ್ಯಂತದಯಾಳವೇ ||

ಮೂಕೋಪಿ ಯತ್ಪ್ರಸಾದೇನ ಮುಕುಂದ ಶಯನಾಯತೇ

ರಾಜರಾಜಾಯತೇ ರಿಕ್ತೋ ರಾಘವೇಂದ್ರಂ ತಮಾಶ್ರಯೇ ||

Raghavendra Astakshari: Om! Sri Raaghavendraaya!
Namah!
ಓಂ! ಶ್ರೀರಾಘವೇಂದ್ರಾಯ ನಮಃ

Notes...

Sri Sudheendra Theertharu was VidyaGuru of Sri Raghavendra Theertharu in his poorvasrama and from whom Sri Raayaru took sanyasa deeksha and subsequently peetadhipathya.

"Vijayeendra karaabjottha "Sudheendra Varaputrakah" (Sri Raghavendra Stothra);

It was quite incidental that Saint Sri Vijayeendra Theertharu, Guru of Sri Sudheendra Theertharu and Parama Guru of Sri Raghavendra Theertharu was a beloved disciple of Sri Vyasarayaru (previous incarnation of Sri Raghavendra Theertharu) and a contemporary of Saint Sri Vadi Raja Theertharu.

"Sri Raaghavendra Vijaya" is biography of Sri Raaghavendra Swamy authored by Sri Narayanacharya nephew of Sri Gururajaru in his poorvaasrama.

Three famous and popular slokas that speaks volumes of the glory, significance,

merits, anusandhana, aadhyaatmika chintana of Guru Sri Raghavendra viz...

पूज्याय राघवेंद्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥

मूकोपि यत्प्रसादेन मुकुंद शयनायते
राजराजायते रिक्तो राघवेंद्रं तमाश्रये ||

दुर्वादिध्वांतरवये वैष्णवेंदीवरेंदवे |
श्रीराघवेंद्रगुरवे नमोऽत्यंतदयालवे ||

(notes below)

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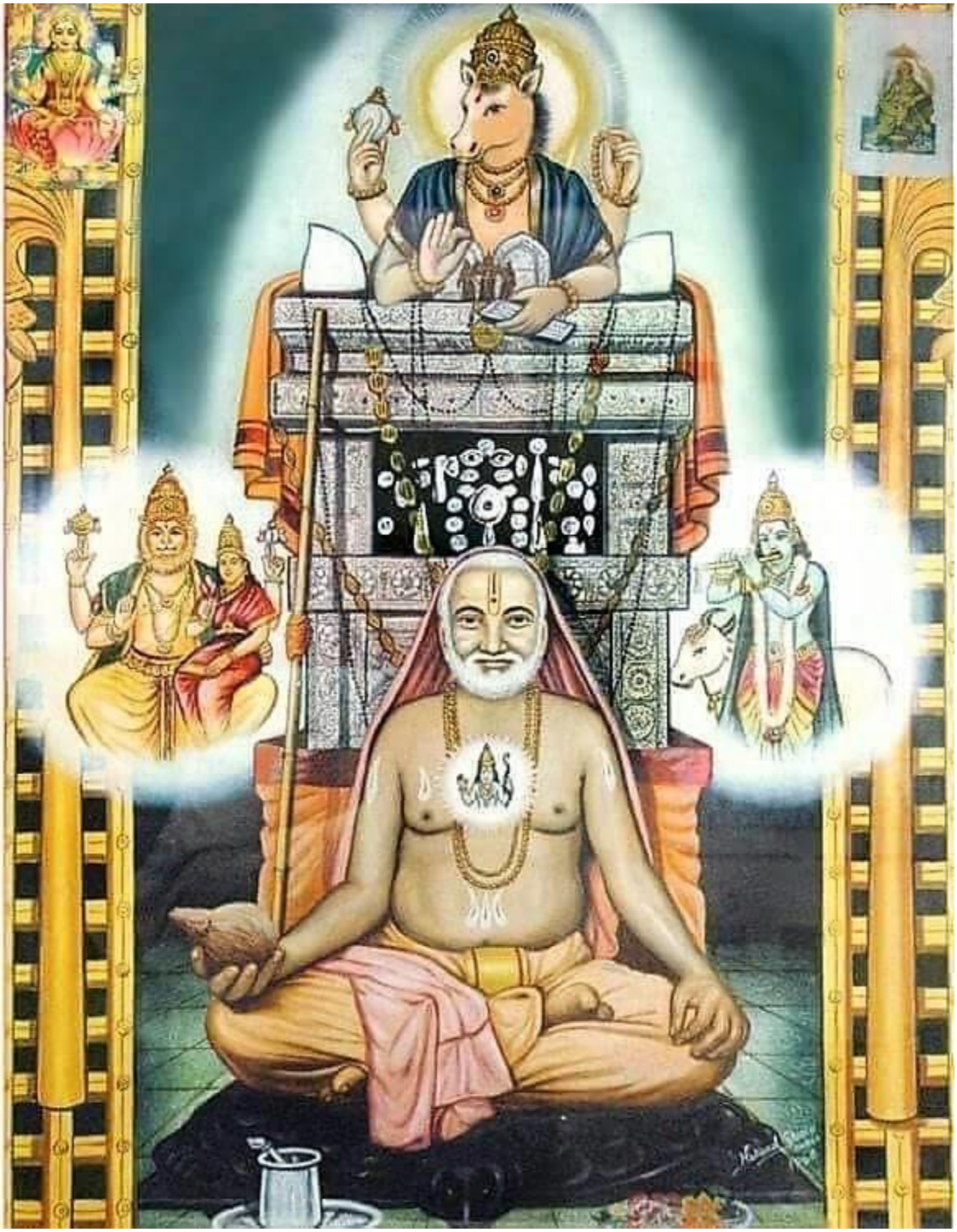

पूज्याय राघवेंद्राय सत्यधर्मरताय च।

भजतां कल्पवृक्षाय नमतां कामधेनवे॥

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ |

ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ||

పూజ్యాయ రాఘవేంద్రాయ సత్యధర్మరతాయ చ |
భజతాం కల్పవృక్షాయ నమతాం కామధేనవే ||

Poojyaaya Raaghavendraaya satyadharmarataayacha
Bhajataam kalpavrukshaaya namataam kaamadhenave;

🙏🙏🙏

Above sloka is one of the most popular, meritorious and meaningful sloka on **Mantralaya Guru SaArvabhouma Sri Raaghavendra Swamy**. It is not an exaggeration that there is no devout Hindu household who doesn't know or recite this simple but powerful sloka.

It will be more devotional, fruitful, effective if this sloka is recited understanding its meaning/significance. For a common man it's a remedy, for a Vedanti (scholar) it speaks volumes about glory of Sri GuruRayaru.

Let's try to make a novice understanding of this beautiful sloka yatha-shakti, yatha yogyata.

The very first word **POOJYAAYA** gives a thrilling experience, a sensational feeling of humility and respectfulness towards Sri **GuruRaAyaru** who is **Poojyaaya**; who is **Poojaniiya**. He is the one who is venerable, worshipable, worthy of worshiping;

Who is He?

He is the one whose name in the recent history of Hindu religion & spirituality is mesmerizing, very popular, a remedy, a healer, people will be longing to recite; He is…
RaAGHAVENDRA, **Mantralaya Guru Sarvabhouma Sri Raghavendra Swamy popularly Raayaru** undoubtedly the most acclaimed Saint.

Ra enne raasi doshagala dahisuva (burn heaps of our faults);
Gha enne Ghana Gnaana bhakutiyeeva (grant immense devotion filled with knowledge and wisdom);
Ven enne vegadi janana marana doora (helps in speedy liberation from the cycle of births and deaths);
Dra enne dravinartha shruti padyana kaamba (blessed with a vision of Lord Sri Hari);
(Thus said, Sri **GopalaDasaru** a prominent Saint from Haridasa tradition)

Sri **JagannathaDasaru** an ardent devotee of Sri Guru Raayaru, in his composition; Sri Raaghavendra Ashtaakshara Stothra extolled the significance of each letter as follows…

Ra relieves one from all the diseases (roga);
Gha enhances longevity, glory and strength of the person;
Va will result in gain of worldly riches;
Dra will drive away the sins of the person chanting;
Ya one will not be troubled by Yama-Dharmaraja;
Na one will be bestowed with higher positions; and chanting of **Ma** one will be blessed with riches equaling that of Mahendra;

What is his MATHA?

SATHYA - **DHARMA** ➡️ He is **SatyaDharma**-**Rathayacha**; **RATHAYACHA** the one who is a practitioner, who is delighting in; intent upon; passionate to; one who takes pleasure… in what? in **SATHYA**, in **DHARMA**...

What is SatHya? Who is SatHya?

Sathya means truth.

SriManNarayana is the truth and is eternal.
His concepts and creations are truth.
His avatharas (incarnations) are truth.
He is an embodiment of truth and
Sathya is his costume.
He is Sathya-dharma-parayana,
He is the custodian of truth, virtue and justice.
He always protects his true devotees.
He is a personification of Dharma and
His avatharas are always for protecting Sathya and dharma.
He is the ultimate reality for his devotees.

Verily He is a true God 🙏 **SatHyaNarAyana** 🙏 not an illusion; **Sathya** is HARI SARVOTTAMA🙏🙏🙏 the primordial supreme God **VISHNU**;

RaAghavendra delights in **SATHYA** the Hari Sarvottama;

WHO IS DHARMA?

'RaAmo VigraHavaAn DharMah'

RaAma is dharma and his very nature is dharma and his

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incarnation is for the purpose of dharma. He is an embodiment of dharma and protector of dharma. He is the foremost and greatest among the knower of dharma.
RaAma is an epitome; a personification; a manifestation of Dharma. RAama is the very embodiment of righteousness. RaAMA is an essence of all Vedas, Shastras, Ithihasas and Puranas etc...

RaAMA is not just a name. It is a Manthra, the only Manthra that is called Tharaka Mantra; the one that helps us to cross the ocean of Samsaara and free us from the bondage of cycle of birth and death.

Raamo Viraamo Virajo Maargo Neyo Nayo-anayaH
Veerah Shaktimataam Shresshtah Dharmo Dharmaviduttamah
(Sloka # 43 of Vishnu Sahasranama Stothram)

Raama is the one who keeps the entire living beings happy; the one in whose memory Yogis always revel (take pleasure) in the delight of Supreme Brahma. He is the one who is omniscient and full of bliss. He is the final place of rest for all the deserving souls.

Raama is the one before whom all else becomes pale and insignificant. He is the one who has no desires for enjoyment or any luxuries.

RaAMA is the Lord who creates the path to the devotees to reach the zones of liberation and immortality. Raama is the one who wishes to do anything for his devotees. He conducts; monitors and leads everybody in this world.

Raaghavendra takes delight in **RaAMA** who is **DHARMA**;

Raaghavendra is foremost among the devotees of **SATHYA-DHARMA**.

[In real worship we just not do the ritualistic worship; but we try to imbibe the qualities of the one we are worshiping.] Raaghavendra is the one who has imbibed the qualities of Sathya-Daharma; He is **SathyaDharmaRathayacha**. Sathya & Dharma are not only names but attributes of Paramatma **Vishnu** (Sri Vishnu Sahasranama Stothram sloka # 56) adopted by Guru Sri **Raaghavendra**; He is...

रामपादांबुजासक्ताय नमः

रामदासपदासक्ताय नमः

रामकथासक्ताय नमः

श्रीमूलरामार्चक-श्रीमद्राघवेंद्रयतींद्राय नमः

कृष्णोपासकाय नमः

कृष्णद्वैपायनसुहृदे नमः

विष्णुभक्ताग्रेसराय नमः

ರಾಮಪಾದಾಂಬುಜಾಸಕ್ತಾಯ ನಮಃ

ರಾಮದಾಸಪದಾಸಕ್ತಾಯ ನಮಃ

ರಾಮಕಥಾಸಕ್ತಾಯ ನಮಃ

ಶ್ರೀಮೂಲರಾಮಾರ್ಚಕಶ್ರೀಮದ್ರಾಘವೇಂದ್ರಯತೀಂದ್ರಾಯ ನಮಃ-

ಕೃಷ್ಣೋಪಾಸಕಾಯ ನಮಃ

ಕೃಷ್ಣದ್ವೈಪಾಯನಸುಹೃದೇ ನಮಃ

ವಿಷ್ಣುಭಕ್ತಾಗ್ರೇಸರಾಯ ನಮಃ

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What does He bestows upon?

BhajataAm kalpavruksHaAya - namataAm kaAmadHenavE

For those who worship him with all sincerity Raaghavendra is KALPAVRUKSHA;

For those who chants (Namataam) his divine name with all humility Raaghavendra is KAAMADHENU;

What else we need?

Raaghavendra is Bhavaroga Vaidya - panacea for all illness;

This sloka (PooJyaAya RaAghavEndraAya....) is phala sruthi for Raaghavendra Stothra composed by Sri **Appannachaarya**;

If only one surrender at the lotus feet of GuruRaaghavendra and worships/serves Him with all humility, sincerity and devotion;He (**Raaghavendra**) will become,

Kalpavruksha and **Kaamadhenu** for such; and also bestows upon, Hari Sarvottama Jn~aAna and Hari Bhakti which is Sathya and which is Dharma.

Such is the intrinsic meaning/significance of this famous Raaghavendra sloka;

Guru Sri **Raaghavendra** is **Poojyaaya** 🙏

naMbi keTTavarillavO ee gurugaLa | naMbadE keDuvaruMTE ||

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राजराजायते रिक्तो राघवेंद्रं तमाश्रये

मूकोपि यत्प्रसादेन मुकुंद शयनायते

राजराजायते रिक्तो राघवेंद्रं तमाश्रये ||

ಮೂಕೋಪಿ ಯತ್ಪ್ರಸಾದೇನ ಮುಕುಂದ ಶಯನಾಯತೇ

ರಾಜರಾಜಾಯತೇ ರಿಕ್ತೋ ರಾಘವೇಂದ್ರಂ ತಮಾಶ್ರಯೇ ||

మూకోపి యత్ప్రసాదేన ముకుంద శయనాయతే
రాజరాజాయతే రిక్తో రాఘవేంద్రం తమాశ్రయే ||

mūkopi yatprasādena mukuṃda śayanāyate

rājarājāyate rikto rāghaveṃdraṃ tamāśraye ||

This sloka highlights the merits of surrendering to Sri Guru RaAyaru;

If only one surrenders with full faith, devotion and sincerity at the lotus feet of Sri GuruRaAyaru there is nothing impossible.

"Thava Sankeerthanam Veda-ShaastraArtha Jnaana Siddhayet"

By worshiping Sri Guru Raayaru with total faith and devotion even a dumb can speak eloquently with the blessings of SeshadEvaru the thousand headed Serpent God the divine seat/bed on whom Paramatma Vishnu reclines who is MukundaSayana; and with Sri GuruRaayara blessings even a riktha (destitute) can become wealthy in all aspects including the riches;

It is one of the miracles of Sri GuruRaayaru, how Venkanna a poor Brahmin/Cowherd with the blessings of Sri RaAyaru could become not only literate but also went on to become Diwan for a kingdom;

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If only one approaches Sri GuruRaAyaru with all humility, and bhakti one will never return empty handed (Riktha);

Focal point/spot light of the sacred
Sri **RaaghvendraStothra** authored by
Sri **Appanaachaarya** falls on the three words…

1) Om! Sri RaAghavendraaya Namaha;

2) Vibhoothirathulaa;

3) Saakshii Hayaa.Syothra Hi;

The gist of it is as follows...

The one who surrenders totally at the lotus feet of Sri Guru Raayaru and chant/recite with total devotion (**parisuddhaBhakti**) the famous
Sri **Raaghavendra Ashtakshari** – **Om! Sri Raaghavendraaya Namaha!** for such there will be an unparalleled prosperity (**Vibhootiratula – Atula Vibhooti**);

Witness for this is none other than Lord **Hayagreeva** (Saakshii Hayaa.Syothra Hi) on whom Sri Guru Raayaru was meditating at that time and uttered by Sri Raayaru himself.

If only one surrenders totally with true devotion (parisuddha bhakti) at his lotus feet, there is nothing that Sri Guru Raayaru cannot bestow on his devotees.

Divinity, auspiciousness, merits of **"RaAGhAVeNDrA"** is enormous; one can feel it rather experience with His worship/aAraAdhana;

ಯೋ ಭಕ್ತ್ಯಾ ಗುರುದ್ವಂದ್ವ ಸ್ಮರನ್ ಯಃ ಪಠೇತ್-ಚರಣ-ರಾಘವೇಂದ್ರ-

ಸ್ತೋತ್ರಂ ದಿವ್ಯಮಿದಂ ಸದಾ ನಹಿ ಭವೇತ್ ತಸ್ಯಾಶುಭಂ ಕಿಂಚನ |

ಕಿಂತ್ವಿಷ್ಟಾರ್ಥಪ್ರಸಾದೋದಯಾತ್-ನಾಥ-ಸಮೃದ್ಧಿರೇವ ಕಮಲಾ-

ಕೀರ್ತಿರ್ದಿಗ್ "ಸಾಕ್ಷೀ ಹಯಾಸ್ಯೋತ್ರ ಹಿ" ವಿದಿತಾ ವಿಭೂತಿರತುಲಾ-||

यो भक्त्या गुरु-राघवेंद्र-चरण-द्वंद्व स्मरन् यः पठेत्
स्तोत्रं दिव्यमिदं सदा नहि भवेत् तस्याशुभं किंचन |
किंत्विष्टार्थ-समृद्धिरेव कमला-नाथ-प्रसादोदयात्
कीर्तिर्दिग्-विदिता विभूतिरतुला "साक्षी हयास्यूऽत्र हि" ||

యో భక్త్యా గురు-రాఘవేంద్ర-చరణ-ద్వంద్వ స్మరన్ యః పఠేత్
స్తోత్రం దివ్యమిదం సదా నహి భవేత్ తస్యాశుభం కించన |
కింత్విష్టార్థ-సమృద్ధిరేవ కమలా-నాథ-ప్రసాదోదయాత్
కీర్తిర్దిగ్-విదితా విభూతిరతులా "సాక్షీ హయాస్యూఽత్ర హి" ||

yo bhaktyā guru-rāghaveṃdra-caraṇa-dvaṃdva smaran yaḥ paṭhet
stotraṃ divyamidaṃ sadā nahi bhavet tasyāśubhaṃ kiṃcana |
kiṃtviṣṭārtha-samṛddhireva kamalā-nātha-prasādodayāt
kīrtirdig-viditā vibhūtiratulā "sākṣī hayāsyū'tra hi" ||

Above slokas from Sri Raghavendra Stothra composed by Sri Appanacharyaru spell out the merits that,

whoever with all sincerity, devotion, faith and humility surrender and focus at the lotus feet of Guru Raaghavendra and recite this sacred stotra, for such....

- will not suffer from any sorrow,
- will get all his desires fulfilled,
- his fame will spread in all directions;
- will have unparalleled prosperity (Athul Vibhooti);
- with the grace of the Supreme God Laksmi-Narayana (KamalaPathi) and
- witness for this is none other than Lord **HayaGreeva**;

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One will be bestowed with fulfillment of **PurushaARtha** and blessed with permanent auspiciousness by the most benevolent and compassionate **GuruRaayaru** when we worship Him and have reverence; devotion; faith; obeisance and gratitude;

ಮೂಕರನ್ನೂ ವಾಗ್ಮಿಗಳಾಗಿಸುವ ಮಹಾನುಭಾವರು

ಶ್ರೀರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಸೇವೆ ಮಾಡಿದ ಮೂಕನೂ ಸಹ ಮಾತನಾಡುವಂತೆ ಆಗುತ್ತಾನೆ, ಉತ್ತಮ ವಾಗ್ಮಿಯಾಗುತ್ತಾನೆ. ಇದು ಗುರು ರಾಯರ ಮಹಿಮೆಯಾಗಿದೆ.

ಶ್ರೀ ಸತ್ಯಾತ್ಮತೀರ್ಥರು
feedback@bodhivruksha.com

ಕಲಿಯುಗದ ಕಲ್ಪವೃಕ್ಷ, ಭಕ್ತರ ಪಾಲಿಗೆ ಕಾಮಧೇನು ಎಂಬುದಾಗಿ ಪ್ರಸಿದ್ಧರಾಗಿ ಇಂದಿಗೂ ಭಕ್ತರ ಎಲ್ಲ ಅಭೀಷ್ಟಗಳನ್ನು ಪ್ರೂರ್ಯಿಸುತ್ತಿರುವ ಪವಾಹಕರಾಗಿರುವ ಮೂರ್ತಿಗಳು ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳು. ವೃಂದಾವನಸ್ಥರಾಗಿ ಮೂರು ಶತಕಗಳೇ ಕಳೆದಿದ್ದರೂ ಸಹ 'ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ' ಎಂಬುದಾಗಿ ಸ್ತುತಿಸುವಂತೆ ತಮ್ಮ ಸೇವೆ ಮಾಡುವ ಭಕ್ತರ ಎಲ್ಲಾ ಕಾಮಿತಾರ್ಥಗಳನ್ನು ಇಂದಿಗೂ ಪೂರೈಸುತ್ತಿರುವ ಅವರ ಮಹಿಮೆ ನಿಜಕ್ಕೂ ಅತ್ಯದ್ಭುತವಾದದ್ದು.

ರಾಯರ ಮಹಿಮೆ

ಅದೇನು ಅವರ ಮಹಿಮೆ? ಎಂಬುದಾಗಿ ಕೇಳಿದರೆ, ಅವರ ಮಹಿಮೆ ತಿಳಿಸುತ್ತಾ 'ಮೂಕೋಽಪಿ ಯತ್ಪ್ರಸಾದೇನ ಮುಕುಂದಶಯನಾಯತೇ' ಎಂದು ಎರಡೇ ಮಾತುಗಳಲ್ಲಿ ಸುಂದರವಾಗಿ ಹೇಳಿದ್ದಾರೆ. ಯಾವ ವ್ಯಕ್ತಿ ಜನ್ಮಾಂತರದಲ್ಲಿ ಮಾಡಿದ ಅಪರಾಧಗಳೆಂದಾಗಿ ಈ ಜನ್ಮದಲ್ಲಿ ಮೂಕನಾಗಿ ಹುಟ್ಟಿದ್ದಾನೆ ಅಂತಹವನು ಶ್ರೀರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಸೇವೆ ಮಾಡಿದನೆಂದರೆ ಅಂತಹ ಮೂಕನೂ ಸಹ ಮಾತನಾಡುವಂತೆ ಆಗುತ್ತಾನೆ, ಉತ್ತಮ ವಾಗ್ಮಿಯಾಗುತ್ತಾನೆ. ಇದು ಗುರು ರಾಯರ ಮಹಿಮೆ ಎಂಬುದಾಗಿ ಸ್ತೋತ್ರ ಮಾಡುತ್ತಾರೆ.

ಇಲ್ಲಿ ಒಂದು ವಿಚಾರವನ್ನು ನಾವು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಬೇಕು. ಮೂಕರಾಗಿ ಹುಟ್ಟುವ ಪ್ರಸಂಗ ಯಾಕೆ ಬರುತ್ತದೆ?

ಭಗವಂತ ಜಗತ್ತಿನ ಸೃಷ್ಟಿ ಮಾಡುವಾಗ ಭಗವಂತನ ಆಜ್ಞಾಗುರೂಕತೆಯಿಂದ ಕೆಲವರು ಮೂಕರಾಗಿ ಹುಟ್ಟಬಹುತ್ತದೆಯೇ? ಅಲ್ಲ, ಎನ್ನುತ್ತದೆ ಮಹಾಭಾರತ. ಜನ್ಮಾಂತರದಲ್ಲಿ ಮಾಡಿದ ಅಪರಾಧಗಳನ್ನು ಗಮನಿಸಿ ಆ ಅಪರಾಧಗಳಿಗೆ ಶಿಕ್ಷೆಯ ರೂಪದಲ್ಲಿ ಉದ್ದೇಶಪೂರ್ವಕವಾಗಿಯೇ ಮೂಕರನ್ನಾಗಿ ಮಾಡಿ ಹುಟ್ಟಿಸುತ್ತಾನಂತೆ ಭಗವಂತ. ಹಾಗಾದರೆ ಮೂಕರಾಗಿ ಹುಟ್ಟಲು ಕಾರಣವಾಗುವ ಆ ಅಪರಾಧಗಳು ಯಾವುವು? ಎಂದರೆ, ಮಹಾಭಾರತ ಅದನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ.

ಭಗವಂತ ನಮಗೆ ಉತ್ತಮವಾದ ವಾಕ್ ಶಕ್ತಿಯನ್ನು ಕೊಟ್ಟಿರುವಾಗ ದೇವರ ಸ್ತೋತ್ರ ಮಾಡುವುದನ್ನು ಬಿಟ್ಟು ದೇವರ ನಿಂದೆ ಮಾಡಿದರೆ, ಅಧಿಕಾರದ ಮದದಿಂದ, ಸಂಪತ್ತಿನ ದರ್ಪದಿಂದ ಗುರು ಹಿರಿಯರನ್ನು ನಿಂದಿಸಿದರೆ, ಬಿಸಿರಕ್ತದ ಉದ್ರೇಕದಿಂದ ಹತ್ತವರನ್ನೇ ಬಾಯಿಗೆ ಬಂದಂತೆ ಬೈದರೆ, ಸನಾತನ ಧರ್ಮವನ್ನು ಹೀಯಾಳಿಸಿದರೆ ಆ ಅಪರಾಧಗಳ ಫಲವಾಗಿ ಭಗವಂತ ಜನ್ಮಾಂತರದಲ್ಲಿ ಮೂಕರನ್ನಾಗಿಸುತ್ತಾನೆ. ಈ ವಿಚಾರವನ್ನು ಮಹಾಭಾರತ ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ.

ಗುರುಗಳ ಅನುಗ್ರಹ

ಹೀಗೆ ಮೂಕೋಽಪಿ = ಜನ್ಮಾಂತರದಲ್ಲಿ ಮಾಡಿದ ಅಪರಾಧಗಳ ಫಲವಾಗಿ ಮೂಕನಾಗಿ ಹುಟ್ಟಿದ ವ್ಯಕ್ತಿಯೂ ಕೂಡ, ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಸೇವೆಯನ್ನು ಶ್ರದ್ಧೆಯಿಂದ ಮಾಡಿದ್ದೇ ಆದರೆ ಯತ್ಪ್ರಸಾದೇನ = ಆ ಗುರು ರಾಯರ ಅನುಗ್ರಹದಿಂದ ಕೇವಲ ಮಾತನಾಡುವಂತೆ ಆಗುತ್ತಾನೆ ಎಂದಷ್ಟೇ ಅಲ್ಲ, ಕಿಂತು ಮುಕುಂದ ಶಯನಾಯತೇ = ಮುಕುಂದ ಭಗವಂತ, ಅವನ ಹಾಸಿಗೆ ಎಂದರೆ ಶೇಷ ದೇವರು ಮಾತುಗಾರರಲ್ಲಿ ಅತಿ ಪ್ರಸಿದ್ಧರಾದವರು, ಮಹಾವಾಗ್ಮಿಗಳು. ಆ ಶೇಷದೇವರಂತೆ ಉತ್ತಮ ವಾಗ್ಮಿಯಾಗುತ್ತಾನೆ. ಇದು ಗುರು ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಹಿಮೆ ಎಂದು ಸ್ತುತಿಸಿದ್ದಾರೆ.

ಇನ್ನೊಂದು ಮಹತ್ತರ ವಿಚಾರವೆಂದರೆ – ಗುರು ರಾಯರ ಮಹಿಮೆಯನ್ನು ತಿಳಿಸುವ ಈ ಮಾತಿನಲ್ಲಿ ಮತ್ತೊಂದು ಅದ್ಭುತವಾದ ಅರ್ಥವಿದೆ. ಅದೇನೆಂದರೆ, 'ನಮ್ಮ ಪ್ರಾರಬ್ಧ ಕರ್ಮ ಏನಿದೆ ಅದನ್ನು ಪೂರ್ಣವಾಗಿ ಭೋಗ ಮಾಡಿಯೇ ತೀರಬೇಕು. ಏನೇ ಪ್ರಾಯಶ್ಚಿತ್ತಗಳನ್ನು ಮಾಡಿಕೊಂಡರೂ ಸಹ ಪ್ರಾಯಶ್ಚಿತ್ತಗಳಿಂದ ನಮ್ಮ ಪಾಪಗಳ ಪರಿಹಾರ ಆಗುವುದಿಲ್ಲ' ಎಂಬುದಾಗಿ ಕೆಲವರು ಹೇಳುತ್ತಾರೆ. ಅದಕ್ಕೆ ಮಧ್ವಾಚಾರ್ಯರು ಹೇಳುವ ಮಾತು – 'ನ್ಯಾತ್ ಕಾಮ್ಯವಿಧಿವೈಯರ್ಥ್ಯಂ'.

ಕರ್ಮಫಲ ಕಳೆವ ಕಾಮಧೇನು

ಪ್ರಾಯಶ್ಚಿತ್ತಗಳನ್ನು ಮಾಡಿಕೊಂಡರೂ ಸಹ ನಾವು ಅನುಭವಿಸಬೇಕಾದ ಕರ್ಮಫಲದಲ್ಲಿ ನಮಗೆ ಸ್ವಲ್ಪವೂ ರಿಯಾಯಿತಿ ಸಿಗುವುದಿಲ್ಲ ಎಂದಾದರೆ ನಾವೇಕೆ ಪ್ರಾಯಶ್ಚಿತ್ತಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳಬೇಕು? ಶ್ರುತಿ-ಸ್ಮೃತಿಗಳು ಹೇಳುವ ಪ್ರಾಯಶ್ಚಿತ್ತಗಳೇ ವ್ಯರ್ಥವಾಗುತ್ತದೆ ಎಂಬ ವಾದ ಮಾಡುತ್ತಾರೆ. ಪ್ರಾಯಶ್ಚಿತ್ತಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳುವುದರಿಂದ, ನಮ್ಮ ಕರ್ಮಫಲದಲ್ಲಿ ಕಡಿಮೆ ಮಾಡುತ್ತಾನೆ ಭಗವಂತ ಎಂದು ಸಮರ್ಥಿಸುತ್ತಾರೆ.

ಪ್ರಾಯಶ್ಚಿತ್ತದಿಂದ ಪಾಪಫಲ ಕಡಿಮೆಯಾಗುತ್ತದೆ ಎಂಬುದಾಗಿ ಶಾಸ್ತ್ರ ಹೇಳುತ್ತದೆ ನಿಜ. ಆದರೆ ಅದು ಸುಳ್ಳು. ಅದನ್ನು ನಂಬುವುದು ಹೇಗೆ? ಕಾರಣ ಪ್ರಾಯಶ್ಚಿತ್ತ ಮಾಡಿಕೊಳ್ಳುವ ಮೂಲಕ ಪಾಪಫಲಗಳನ್ನು ಕಡಿಮೆ ಮಾಡಿಕೊಂಡ ಒಂದೆರಡು ದೃಷ್ಟಾಂತ ತೋರಿಸಿ? ಈ ರೀತಿ ನಾಸ್ತಿಕರು ಆಸ್ತಿಕರ ಮೇಲೆ ಪ್ರಶ್ನೆ ಮಾಡಿದರೆ, ಅದಕ್ಕೆ ಉತ್ತರ ಹೇಳಲಾಗುವುದಿಲ್ಲ. ಮೂಕೋಽಪಿ = ಆಸ್ತಿಕ ಸಮಾಜ ಮೂಕವಿಸ್ಮಿತರಾಗಿ ನಿಂತುಬಿಡುತ್ತಾರೆ.

ಗುರು ಸೇವೆಗಿಂತ ಮಿಗಿಲಾದುದಿಲ್ಲ

ಗುರುಗಳ ಸೇವೆಯೇ ದೊಡ್ಡ ಪ್ರಾಯಶ್ಚಿತ್ತ. ಇಂದಿಗೂ ಸಾವಿರಾರು ಭಕ್ತರು ಗುರುಗಳ ಸೇವೆ ಮಾಡಿ ತಮ್ಮ ಸಂಕಷ್ಟಗಳನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಜನ್ಮಾಂತರದಲ್ಲಿ ಮಾಡಿದ ಪಾಪಕರ್ಮಗಳ ಫಲವಾಗಿ ಅನೇಕ ಸಂಕಷ್ಟಗಳನ್ನು ಎದುರಿಸಬೇಕಾದ ಪ್ರಸಂಗ ಬಂದಾಗ ಭಕ್ತರು ಗುರುಗಳ ಸೇವೆ ಮಾಡುತ್ತಾರೆ. ಅವರ ಸೇವೆಯಿಂದ ಸಂತುಷ್ಟರಾಗುವ ಗುರು ರಾಯರು ಅವರ ಮೇಲೆ ಅನುಗ್ರಹ ಮಾಡಿ, ಅವರ ಕಷ್ಟಗಳನ್ನು ಪರಿಹರಿಸುತ್ತಾರೆ. ಅಭೀಷ್ಟಗಳನ್ನು ಈಡೇರಿಸುತ್ತಾರೆ. ಇಂತಹ ಸಾವಿರಾರು ದೃಷ್ಟಾಂತಗಳ ಮೂಲಕ ಅವರು ಆಸ್ತಿಕ ಸಮಾಜವನ್ನು ಸಂಬೋಧಿಸಿ ಹೇಳುತ್ತಾರೆ. ಇದು 'ಮೂಕೋಽಪಿ ಯತ್ಪ್ರಸಾದೇನ ಮುಕುಂದಶಯನಾಯತೇ' ಎಂಬ ಮಾತಿನಲ್ಲಿ ಅಡಗಿದ ಮತ್ತೊಂದು ಅರ್ಥ.

– ಶ್ರೀ ಸತ್ಯಾತ್ಮ ತೀರ್ಥರು, ಉತ್ತರಾದಿಮಠದ ಪೀಠಾಧಿಪತಿಗಳು.

ದುರ್ವಾದಿಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ |
ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋಽತ್ಯಂತದಯಾಲವೇ ||

दुर्वादिध्वांतरवये वैष्णवेंदीवरेंदवे |
श्रीराघवेंद्रगुरवे नमोऽत्यंतदयालवे ||

ದುರ್ವಾದಿಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ |
ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋಽತ್ಯಂತದಯಾಲವೇ ||

durvādidhvāṃtaravaye vaiṣṇaveṃdīvareṃdave |
śrīrāghaveṃdragurave namo’tyaṃtadayālave ||

This sloka is **charama** sloka on Sri Guru **RaAghavendra** Theertharu composed by His disciple and successor Sri **YogeEndraTheertharu**;

Meaning...

like Sun dispels the darkness,
Sri **GuruRaAyaru** destroys/dispels the ignorance, wrong tenets; doctrines/vipareeta jnaana born out of negative tendencies, and is like Moon in granting boons to the devotees of Lord Vishnu who believe in Hari-Sarvottamatva; My obeisance and salutations to the utmost compassionate, kind and merciful Guru Sri **Raaghavendra**.

RaAghavendra RaAghavendra Raaghavendra PaaHimaam

RaAghavendra RaAghavendra Raaghavendra RaksHamaam

Hey! Mantralaya GuruSaarvabhouma 🙏

Hey! Raajaadhiraaja GuruSaarvabhouma 🙏

Hey! Sri Raaghavendra Theertha Gurubhyo Namaha🙏

PaAhi Prabho PaAhi Prabho PaAhi Prabho 🙏

PaAhimaam PaAhimaam Rakshamaam Rakshamaam🙏

आपादः मौलि पर्यंतं गुरूणां आकृतिं स्मरेत्
तेन विघ्नाः प्रणश्यंति सिध्यंति च मनोरथाः ||
ಆಪಾದಃ ಮೌಲಿ ಪರ್ಯಂತಂ ಗುರೂಣಾಂ ಆಕೃತಿಂ ಸ್ಮರೇತ್
ತೇನ ವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿಧ್ಯಂತಿ ಚ ಮನೋರಥಾಃ ||
ఆపాదః మౌలి పర్యంతం గురూణాం ఆకృతిం స్మరేత్

తేన విఘ్నాః ప్రణశ్యంతి సిద్ధ్యంతి చ మనోరథాః ||

āpādaḥ mauli paryaṃtaṃ gurūṇāṃ ākṛtiṃ smaret

tena vighnāḥ praṇaśyaṃti sidhdhyaṃti ca manorathāḥ ||

(Right from toe to top Guru's form should be meditated upon gradually; as a result, all obstacles would be wiped out and ones' wants be fulfilled)

पूज्याय राघवेंद्राय सत्यधर्मरताय च।

भजतां कल्पवृक्षाय नमतां कामधेनवे॥

मूकोपि यत्प्रसादेन मुकुंद शयनायते

राजराजायते रिक्तो राघवेंद्रं तमाश्रये ||

दुर्वादिध्वांतरवये वैष्णवेंदीवरेंदवे |

श्रीराघवेंद्रगुरवे नमोऽत्यंतदयालवे ||

These simple but very powerful slokas speaks volumes about the glory, significance and merits of Sri Guru RAayaru.

🙏🙏🙏🙏🙏🙏🙏

ये नित्यम् गुरुराघवेंद्र चरणांभोजम् भजेत्यादरा

तत् कारुण्यभरेण सर्वसुकलपारीणताम् मंगलम् ।

वादे वैरिसुधीजयम् शृतिमतस्योत्कर्षणे धिष्णताम्

मोदन्ते भुवने सुकीर्तिलसितास्तेवाप्तकाम धृवम् ॥

ಯೇ ನಿತ್ಯಮ್ ಗುರುರಾಘವೇಂದ್ರ ಚರಣಾಂಭೋಜಮ್ ಭಜೇತ್ಯಾದರಾ
ತತ್ ಕಾರುಣ್ಯಭರೇಣ ಸರ್ವಸುಕಲಪಾರೀಣತಾಮ್ ಮಂಗಲಮ್ |
ವಾದೇ ವೈರಿಸುಧೀಜಯಮ್ ಶೃತಿಮತಸ್ಯೋತ್ಕರ್ಷಣೇ ಧಿಷ್ಣತಾಮ್
ಮೋದನ್ತೇ ಭುವನೇ ಸುಕೀರ್ತಿಲಸಿತಾಸ್ತೇವಾಪ್ತಕಾಮ ಧೃವಮ್ ||

యే నిత్యమ్ గురురాఘవేంద్ర చరణాంభోజమ్ భజేత్యాదరా

తత్ కారుణ్యభరేణ సర్వసుకలపారీణతామ్ మంగలమ్ |
వాదే వైరిసుధీజయమ్ శ్రుతిమతస్యోత్కర్షణే ధిష్ణతామ్
మోదన్తే భువనే సుకీర్తిలసితాస్తేవాప్తకామ ధృవమ్ ||

Those who everyday pray and contemplate with bhakti on the Lotus feet of GURU Sri RAGHAVENDRA TEERTHARU, such people by the benevolent grace of GURU RAGHAVENDRA will gain mastery on all satt shastras.

They will always be victorious in all their endeavors, they will always win over their opponents, they will gain mastery and expertise in expounding vaidika matha, they will become famous, earn lot of popularity and all their desires will be fulfilled.

This was composed by Shri nArayaNAcharya, a relative of Sri Venkatanatharu on the eve of Sri GURU RAYARU's Pattabhisheka.

What is to be noted is that this is not a charama shloka kind of verse but one which was composed on the day of Sri RAYARU's pattabhisheka. So, for Sri NarayaNacharyaru to talk with such conviction on swarupa of Sri Rayaru means, his power to grace his bhaktas/followers/ dependents was established even before Sri Venkatanatharu became a Paramahamsa yati.

(sangraha)

If Raghavendra Stothra spells out mostly the merits of worshiping Sri GuruRaayaru, Sri Raghavendra Mangalashtaka describes mostly the glory of Sri GuruRaayaru. Both composed by Sri Appannacharya are the gems that came out from his desk a great service to the devout society.

Links for commentary on Sri Raghavendra Mangalashtaka…
https://drive.google.com/file/d/1Mnvo0A9CrTvoJCzcuPILqsv-K8gGDyzd/view?usp=sharing

What is the uniqueness of Moola Brundavana of Sri Raghavendra Swamy and why did Sri Guru Raayaru choose Mantralayam as the spot for his Brundavana (abode)?

Sri Guru Raayaru took his Diwan Venkanna to a place called Maadhavaram (near Mantralayam) and identified a rock stone on which Lord Sri Rama sat during his search travel for Goddess SitaDevi in Tretha Yuga.

Sri Rayaru wanted his Brundavana to be built with the stone of that particular rock that was sanctified by Lord Sri Rama's touch (sparsha).

Lord Sri Ramachandra's sojourn at Madhavaram (near Mantralayam) during his Vanavaasa; the stone on which Lord Sri Raama rested became the fort of Sri GuruRaayara Moola Brundavana on the banks of TungaBhadra;

On the set date (11th August 1671 AD), Sri Raayaru went and sat on the preselected spot as said above and his Brindavana was built with the stone that was brought from Maadhavaram as per Sri Raayaru's directions.

Inside Brindavana Sri Rayaru was fully covered with hundreds of Sri Vishnu Salagramas apart from Mruttika. Thus the Moola Brindavana of Sri Raaghavendra Swamy came into existence that was sanctified with Sri Raayaru himself sitting inside on a sacred and celestial spot, filled with all the power of Divinity, rightly referred to as Mantralayam; the abode of RajaAdhiRaAja Guru Saarvabhouma Sri Raaghavendra Swamy.

Uniqueness of Moola Brundavana

Sri Raaghavendra Swamy was in search of an appropriate spot at Manchali (Mantralayam) to make it as his abode (Brundavana).

On one such occasions, he asked his Diwaan Venkanna (a great devotee of Sri Raayaru) to dig at a particular spot near Goddess Manchalamma temple where a Homakunda (sacrificial fire place) was found.

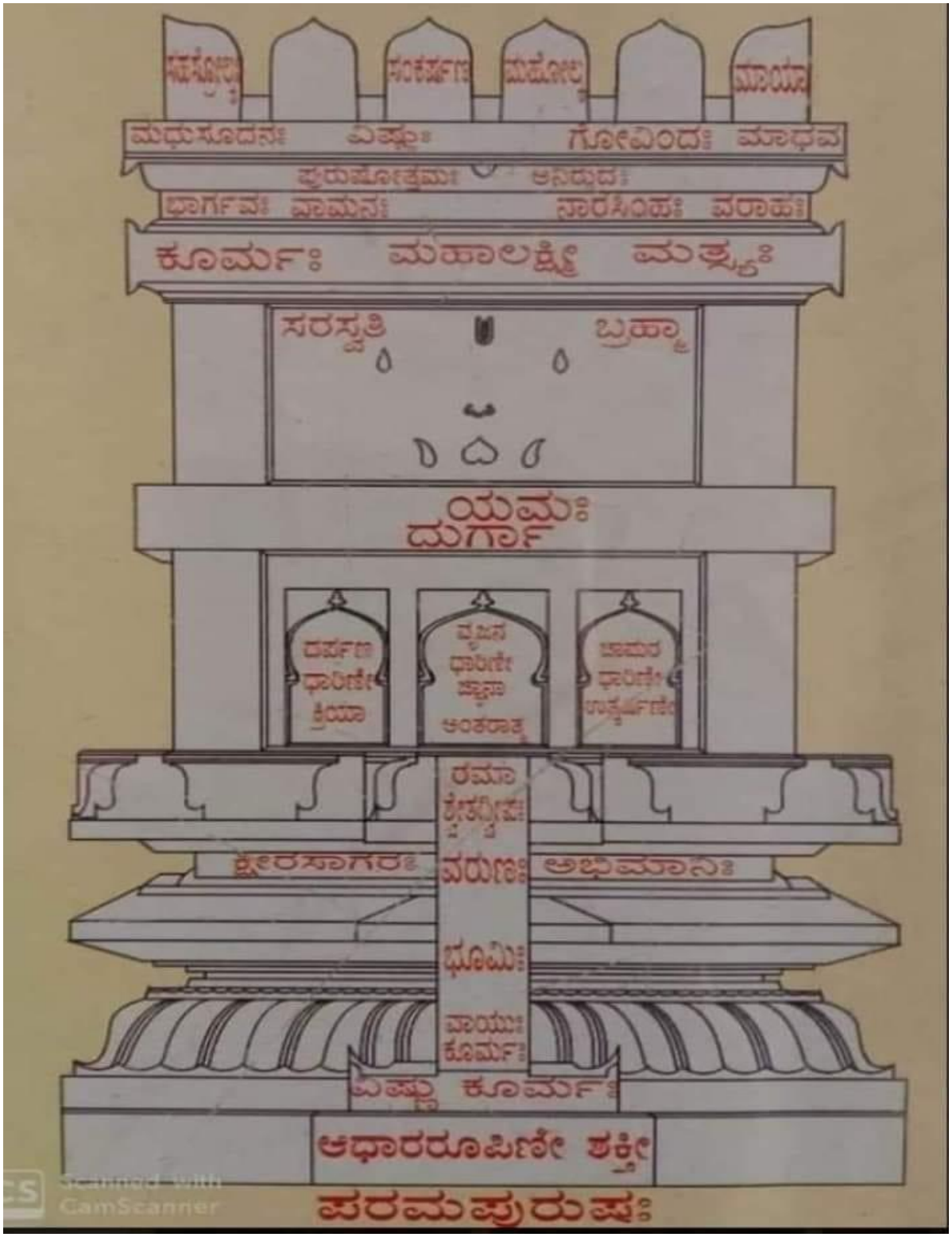
Sri Raayaru told Venkanna that the spot was the place where he (as Prahlada Rayaru) had performed a large scale Yagna in Krutha Yuga.

And also that was the spot where, in Dwaapara Yuga Arjuna (Mahabharatha fame) during his Jaitra Yatra (for performing Raajasuuya Yaaga by Dharma Raja) could not defeat the local king Anusalva as his chariot was standing on that pot (Homa Kunda).

Of course on Lord Sri Krishna's advice Arjuna could defeat him when he moved a little away from that spot. Such was the significance and sanctity of the spot that Sri Raayaru could identify it with his divine powers.

Accordingly, Sri Raayaru chose this spot at Mantralayam for his Brindavana pravesa where Moola Brundavana was built that we all see, have darshan and worship on the banks of the holy river Tungabhadra.

Sri Raghavendra Swamy MoolaBrundavana Darshana Anusandhana (sangraha)


ಮಧುಸೂದನಃ
ವಿಷ್ಣುಃ
ಗೋವಿಂದಃ
ಮಾಧವ
ಪುರುಷೋತ್ತಮಃ
ಅನಿರುದ್ಧಃ
ಭಾರ್ಗವಃ
ವಾಮನಃ
ನಾರಸಿಂಹಃ
ವರಾಹಃ
ಕೂರ್ಮಃ
ಮಹಾಲಕ್ಷ್ಮೀ
ಮತ್ಸ್ಯಃ
ಸರಸ್ವತಿ
ಬ್ರಹ್ಮಾ
ಯಮಃ
ದುರ್ಗಾ
ರಮಾ
ಕ್ಷೀರಸಾಗರಃ
ವರುಣಃ
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ಕೂರ್ಮಃ
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ಶಕ್ತೀ
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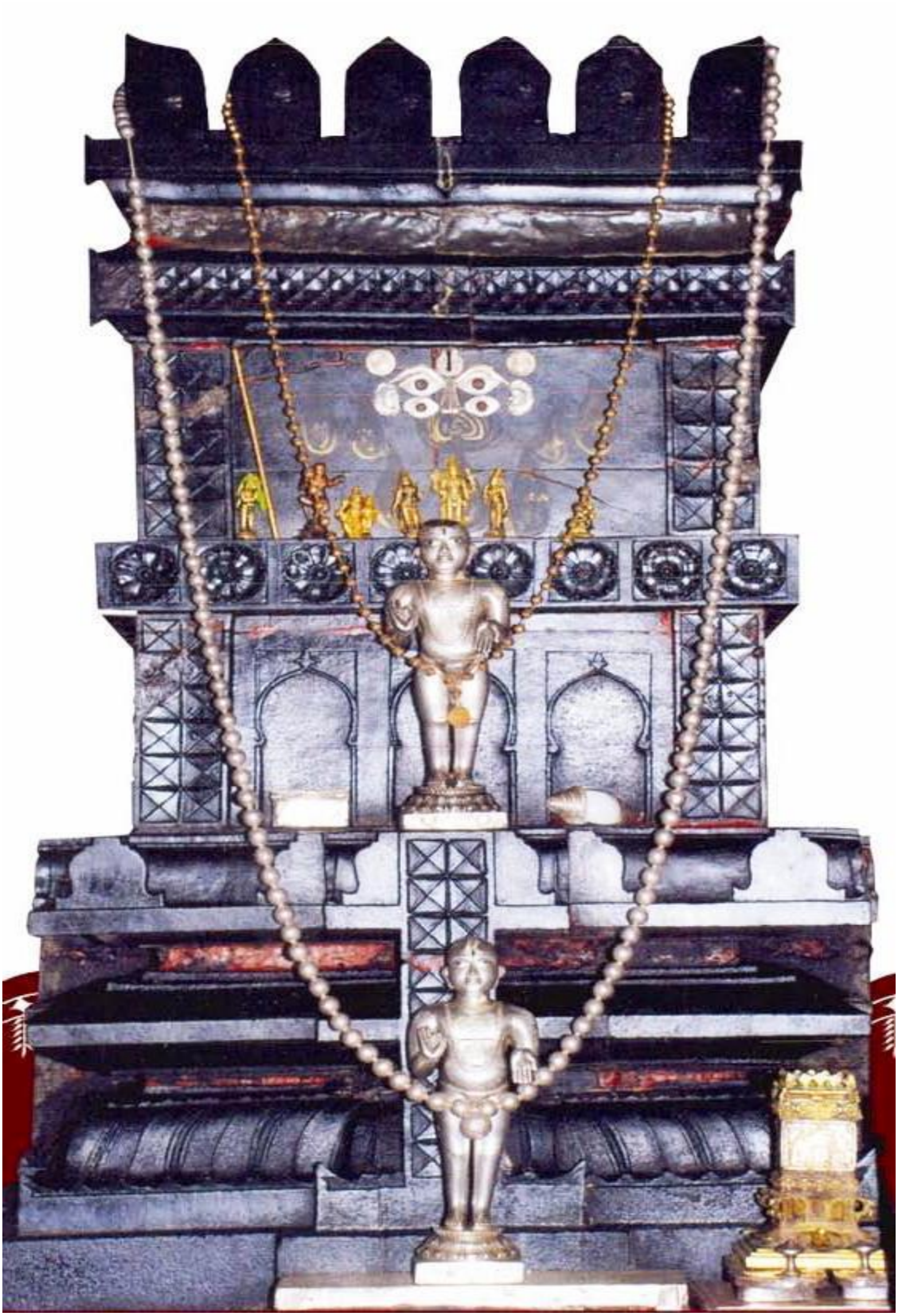


ಶ್ರೀ ಮಂತ್ರಾಲಯ ಪ್ರಭುಗಳ ಬೃಂದಾವನವನ್ನು ಮೂರು ಭಾಗಗಳಲ್ಲಿ ನೋಡಬಹುದು.

೧. ಕೂರ್ಮಾಸನದಿಂದ ಹಿಡಿದು ವಸ್ತ್ರವನ್ನುಡಿಸುವ ಸ್ಥಳದವರೆಗೂ ಇರುವುದು ಮೊದಲನೆಯ ಭಾಗ.

ಇದರಲ್ಲಿ ೯ ಉಪಭಾಗಗಳಿವೆ. ಅವುಗಳು...

೧. ಪರಮಪುರುಷ ೨. ಆಧಾರ ರೂಪಿಣಿ ಶಕ್ತಿ ೩. ವಿಷ್ಣು, ಕೂರ್ಮ ೪. ವಿಷ್ಣು ಕೂರ್ಮ ೫. ವಾಯು ಕೂರ್ಮ ೬. ಆದಿಶೇಷ ೭. ಭೂಮಿ ೮. ಕ್ಷೀರಸಾಗರ ೯. ಶೇತದ್ವೀಪ

೨. ಬೃಂದಾವನದ ಮಧ್ಯ ಭಾಗದಿಂದ ತೆನೆಗಳ ವರೆಗಿನದ್ದು ಎರಡನೆಯ ಭಾಗ. ಇಂದು ಬೃಂದಾವನದಲ್ಲಿ ನಾಮ ಹಾಗೂ ಕಣ್ಣು ಮೂಗು ಇತ್ಯಾದಿ ಹಚ್ಚುವ ಭಾಗದಿಂದ ಕೂಡಿಕೊಂಡು ೬ ತೆನೆಗಳ ವರೆಗೂ ಇರುವ ಭಾಗವು ಮಂಟಪಕ್ಕೆ ಪ್ರತಿ ರೂಪವಾಗಿದೆ.

೩. ತೆನೆಗಳಿಂದ ಕೂಡಿದ ಭಾಗ ಮೂರನೆಯ ಭಾಗ.

ಇದು ೬ ಊರ್ಧ್ವ ಲೋಕಗಳಿಗೆ ಪ್ರತಿ ರೂಪವಾಗಿದೆ. ಭೂಲೋಕದ ಮೇಲೆ...

೧. ಭುವರ್ಲೋಕ ೨. ಸ್ವರ್ಗಲೋಕ ೩. ಮಹಾಲೋಕ ೪. ಜನೋಲೋಕ ೫. ತಪೋಲೋಕ ೬. ಸತ್ಯಲೋಕ

ಶ್ರೀ ರಾಘವೇಂದ್ರತೀರ್ಥ ಗುರುಸಾರ್ವಭೌಮರು ಸತ್ಯಲೋಕದಿಂದಲೇ ಭುವಿಗಿಳಿದು ಬಂದ ಕಲ್ಪವೃಕ್ಷ - ಕಾಮಧೇನು.

ಶ್ರೀಮಂತ್ರಾಲಯ ಪ್ರಭುಗಳ ಬೃಂದಾವನದಲ್ಲಿರುವ ೭೧೩ ಸಾಲಿಗ್ರಾಮಗಳು ಪೀಠ ಪೂಜೆಯಲ್ಲಿ ಬರುವ ಭಗವಂತನ ಹಾಗೂ ಅವನ ಪರಿವಾರ ದೇವತೆಗಳಿಗೆ ಸೂಚಿತವಾಗಿವೆ.

ಶ್ರೀ ಗುರುಸಾರ್ವಭೌಮರು ಬ್ರಹ್ಮಾಂಡ - ಹರಿಮಂದಿರ - ಪೀಠಗಳಿಗೆ ಪ್ರತಿರೂಪವೆನಿಸಿದ, ಸುಂದರ ಬೃಂದಾವನದ ಕೆಳ ಭಾಗದಲ್ಲಿ ಕುಳಿತಿದ್ದಾರೆ. ಇದರಿಂದ ಶ್ರೀ ಗುರುರಾಜರ ಬೃಂದಾವನ ಶ್ರೀ ಹರಿಯ ಮಂದಿರವೇ ಆಗಿದೆ.

ಶ್ರೀ ಗುರುರಾಜರ ಬೃಂದಾವನದಲ್ಲಿರುವ ಭಗವದ್ರೂಪಗಳು

ಶ್ರೀ ವಿಜಯರಾಯರು...

****ರಾಮ ನರಹರಿ ಕೃಷ್ಣ ಕೃಷ್ಣರ ।**

ನೇಮದಿಂದೀ ಮೂರ್ತಿಗಳ ಪದ ।*

ತಾಮರಸ ಭಜನೆಯನು ಮಾಳ್ಪರು ।

ಕೋಮಲಾಂಗರು ಕಠಿಣ ಪರವಾದಿ ।।*

ಹಾಗೆಯೇ...

ಅಲವಬೋಧ ಮಿಕ್ಕಾದ ಮಹ । ಮುನಿ ।

ಗಳು ಸಾಂಶದಿ ಒಂದು ರೂಪದಿ ।

ನೆಲೆಯಾಗಿ ನಿತ್ಯದಲಿ ಯಿಪ್ಪರು ।

ಒಲಿಸಿ ಕೊಳುತಲಿ ಹರಿಯ ಗುಣಗಳ ।।

ಶ್ರೀ ಗೋಪಾಲದಾಸರು.

ನರಹರಿ ರಾಮ ಕೃಷ್ಣ ಸಿರಿ ವೇದವ್ಯಾಸ ।

ಎರಡೆರಡು ನಾಲುಕು ಹರಿ ಮೂರ್ತಿಗಳು ।

ಪರಿವಾರ ಸಹಿತವಾಗಿ ಸಿರಿ ಸಹಿತ ನಿಂದು ।

ಸುರಗುರು ಮಧ್ವಾಚಾರ್ಯರೇ ಮೊದಲಾಗಿ ।

ತರವಾಯದಲ್ಲಿನ್ನು ತಾರತಮ್ಯಾನುಸಾರ ।

ಪರಿಪರಿ ಯತಿಗಳು ಯಿರುತಿಪ್ಪವರಿಲ್ಲಿ ।।

ಶ್ರೀ ವೆಂಕಟವಿಠಲರು...

ಸತ್ಯಾಧಿ ಗುಣಸಿಂಧು ವೆಂಕಟವಿಠಲನ್ನ ।

ನಿತ್ಯ ಸನ್ನಿಧಿಯಿಂದ ನಿರುತ ಪೂಜೆಯಗೊಂಬ ।

ಬೃಂದಾವನ ನೋಡಿರೋ ।।

ಶ್ರೀ ಗುರು ಜಗನ್ನಾಥದಾಸರು...

ಶ್ರೀ ನಾರಸಿಂಹ ಯದುವೀರ ರಘುತ್ತಮಾಖ್ಯ ।

ವಾಶಿಷ್ಠಕೃಷ್ಣ ಹಯತುಂಡ ಪದಾಬ್ಜಭೃಂಗ ।।

ಹಾಗೆಯೇ ಇನ್ನೊಂದು ಪದ್ಯದಲ್ಲಿ ಶ್ರೀ ಗುರು ಜಗನ್ನಾಥದಾಸರು...

ಶ್ರೀವರನುತಾ ಚಕ್ರ ರೂಪದಿ ।

ಜೀವೋತ್ತಮ ಪ್ರಾಣದೇವನು ।

ಸಾವಿರಾಸ್ಯನೇ ರಾಯರೆಂದು ಸುರರು ನಿಂತಿಹರು ।।

ಅಲವಬೋಧ ಸುತೀರ್ಥ ಮುನಿಗಳು ।

ಹಲವು ಕಾಲದಿ ನಿಂತು ಜನರಘ ।

ವಳಿದು ಕೀರುತಿಯಿತ್ತು ಲೋಕ ವಿಖ್ಯಾತಿ ಮಾಡಿದರು ।।

ಎಲ್ಲ ಕಾಲದಿ ಪ್ರಾಣ ಲಕುಮೀ ।

ನಲ್ಲ ನಿನ್ನೊಳು ನಿಂತು । ಕಾರ್ಯಗ ।

ಲೆಲ್ಲ ತಾನೇ ಮಾಡಿ ಕೀರ್ತಿಯು ನಿನಗೆ ಕೊಡುತಿಪ್ಪ ।।

ಶ್ರೀ ಕನಕಾದ್ರಿವಿಠಲರು...

ಸ್ವಾಮಿ ನಿಮ್ಮರಿದೇನೆಂದು ಸುಮಹಾ ವೃಂದಾವನದ ।

ಆ ಮೂಲಾಗ್ರದಲಿ ಅಣು ಮಹದ್ರೂಪಾನಂತ ವಿಶ್ವ ದಾಸ್ಯೆಕೂಡಿ ।

ಶ್ರೀ ಮಹಾಲಕ್ಷ್ಮೀಕಾಂತ ತುರ್ಯ ಶಿರದ ಮೇಲೆ ।

ರಾಮ ವಿಶ್ವಾದಿ ಸುರರು ತೆನೆ ಕಂಕಣದಿ ಋಷಿಗಳು ।

ಆ ಮಹಾ ಹೃದ್ದೇಶದಿ ಪಿತ್ರಾದಿಗಳು । ಈ ।

ನೇಮದಿ ಕೆಳ ಕಂಕಣದಿ ಗಂಧರ್ವರು ।

ಈ ಮಾಡಗಳಲ್ಲಿ ಕ್ಷಿತಿಪರು ಪೀಠಾದಲ್ಲಿ ।

ಸ್ವಾಮಿ ಕಮಲಾಭಾದಿ ಯತಿಗಳು ।

ಸಮಸ್ತ ದಾಸರಿಹರು ವೇದಿಕದಿ ಪ್ರಾಕಾರದಲ್ಲಿ ।

ಭೂಮಿ ಸುರರು ಅಂಗಳದಿ ।

ಶೀಮೆ ರಾಯರು ಅನೇಕ ಶಾಖಸ್ತ ।

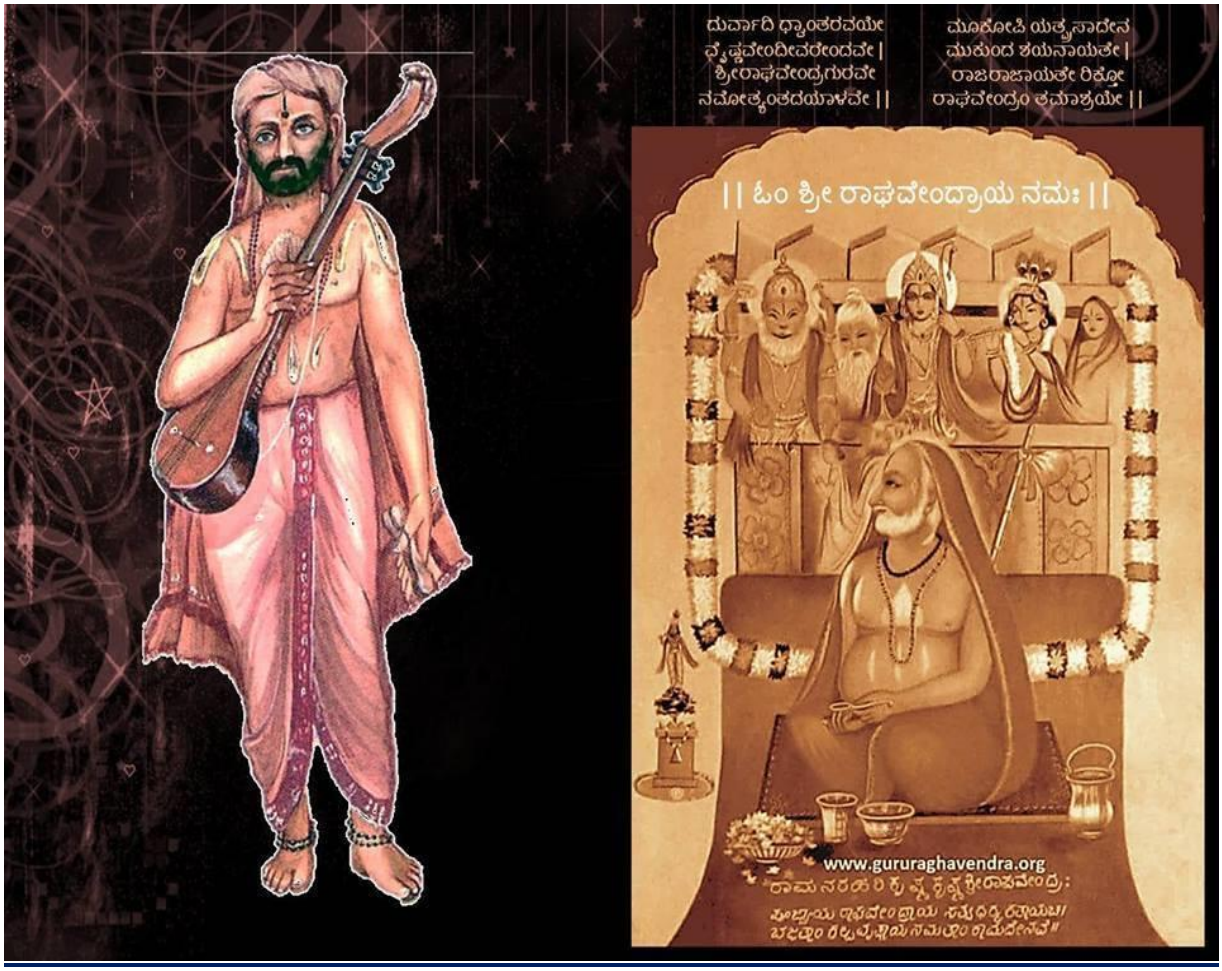
ರೋಮಾಂಚನರಾಗಿ ಕೈಯೆತ್ತಿ ತುತಿಪರೋ ।

ಶ್ರೀಮಂತ ಗುರು ರಾಘವೇಂದ್ರಂತರ್ಯಾಮಿ ।

ಶ್ರೀಮಂತ ಕನಕಾದ್ರಿವಿಠಲ ।

ನೀ ಮರೆಯದೆ ಜ್ಞಾನ ಶುದ್ಧಿಯ ನೀಯೋಗಿ ।।

ಹೀಗೆ ಶ್ರೀ ಭಗವಂತನ ವಿಭೂತಿ ರೂಪಗಳಿಂದಲೂ, ಶ್ರೀ ವಾಯುದೇವರ ನಿತ್ಯಾವೇಶದಿಂದಲೂ; ಶ್ರೀಮದಾಚಾರ್ಯರೇ ಮೊದಲಾದ ಯತಿವರೇಣ್ಯರ ಸನ್ನಿಧಾನದಿಂದಲೂ ಕೂಡಿರುವವರು ಶ್ರೀ ಗುರುರಾಜ ಗುರುಸಾರ್ವಭೌಮರು!!



Sri VijayaDasaru…

ನೋಡಿದೆ ಗುರುಗಳ ನೋಡಿದೆ

ನೋಡಿದೆನು ಗುರುರಾಘವೇಂದ್ರರ

ಮಾಡಿದೆನು ಭಕುತಿಯಲಿ ವಂದನೆ……

Those were the auspicious words uttered by none other than Aparoksha Jnaani - Bhrigu Amsa Sambhotha Sri VijayaDasaru when he saw the divine picture inside Moola Brundavana of Sri Guru Raayaru; visesha sannidhana of the Supreme God Hari Sarvottama in the form of...

- Rama, Krishna, NaraHari, VedaVyasa,
- Sri Madhvacharya along with
- Sri GuruRaayaru;

Perhaps Sri VijayaDasaru might be the only one who could get the fortune of witnessing such a divine scenario inside Moola Brundavana of Sri Guru Raayaru;

Do we need any other testimony? that Sri RaAyaru is very much present inside Moola Brindavana with visesha/nithya VaAyu Aavesha;

Raghavendra, an ascetic par excellence – DaivaAmsa Sambhoota, ParamaHamsa Parivrajakacharya, one of the most acclaimed Saints, a true and pious SadGuru, a role model king of ascetics – RajaAdhiRaAja Guru SaArvabhouma,

The one who is like Deva Guru Bruhaspathi in knowledge of Shastras;

For those who surrender at hIS lotus feet, take shelter in him, worship/serve Him with all humility, sincerity and devotion, hE will become,

"Bhajataam kalpavrukshaAya - namataam kaAmadhenave"

for those who worship him He is KALPAVRUKSHA;

for those who chants (Namataam) his divine name He is KAAMADHENU;

hE is like VajraAyudha for his devotees' heap of obstacles/aberrations,

"agHaAdrisaMbhedanadrisHtivaJraha..."

Sri Rayara divya drushti is like VajraAyudha and by darshana of Sri Rayaru the effect of our bad deeds/accumulated sins our miseries will get vanished like,

" tAddarsHanaM duritaAkaAnanadaAvabHutaAm "

like a wild forest fire destroying the forest;

hE has totally mastered and have control over the senses;

hIS glory/merits are beyond perception of a common man;

"agamyamahimaa loke raaghavendro mahaayashaaha"

hE is always a well-wisher of well-being of society/devotees and bestower of abundant wealth and prosperity – Atula Vibhooti;

RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and everlasting.

Well-wisher of society, Sri Raghavendra Swamy is a great divine and gifted soul destined to provide solace and succor to millions of needy people.

He is...

- A helping hand to the needy;
- a remedy to the suffering;
- a consolation to the grieved;
- a healer to the sick;
- Bhava Roga Vaidya (doctor of humanity)
- Sri Guru Raayaru is Mr. Dependable to the common man.

Had **PrahladaRaayaru** been selfish and returned back to Vaikunta when he was called by none other Bhagavantha in the form of Lord Narasimha what would have happened?

But, Prahlada Raayaru didn't do that. He politely refused and instead preferred to stay back on earth propagating the divine culture and bhakti of ParamaAtma SriManNarayana.

Sri Prahlada Rayaru is Bhakti-Vibhootiroopa of Bhagavanta. Sri Krishna says in Bhagawadgita that He is Prahlada among the devoted.

He is one of the greatest devotees of Vishnu, Parama Bhaagavatottama. He (**Shankukarna**) is Vishnu Parivaara Devata having visesha Vaayu aavesha.

Sri Guru Raayaru is an incarnation of Bhakta Prahlada (Prahlada Raayaru) whose Apratima Vishnu Bhakti has been mentioned by Sri **Madhvacharya** in his scripts;

ShankukarNaakhyadevastu bramhashapaachcha bhootale |
Prahlaad iti vikhyaato bhoobhaar kshapaNE ratah |
sa eva RAAGHVENDRAAKHYA:kalau MANTRALAYEABHAVAT|

[above sloka from Sri Narasimha Purana indicates Sri GuruRaayaru's lineage from Shankukarna - Prahlada.]

Worshiping Sri Guru RaAyaru is Hari Preeti. Only such of those who follow the footsteps of Sri Guru Raayaru will get the Grace of Lord Narasimha. Bhagawan Vishnu will not get pleased if His devotees are ignored/disrespected.

Several Daasa Sreshtas including Sri Vijaya Dasaru have worshipped/extolled the glory of Sri Guru Raayaru. There is no exception that people from all walks of life including Yatis worship Sri Guru Raayaru and visit Mantralayam the abode of Guru Sri Raaghavendra.

Irrespective of affiliation, Sri Rayaru Brundavans are established and spread across the country. This itself shows the glory, value and significance of Sri GuruRayaru.

With so much of sanctity, significance and merits associated with; one should never resort to dosha chintana; disrespect or

abuse or ignore Sri Guru RaAyaru. Our Saadhana is and should always be through RaAyaru only.

His dhyaana/remembrance/aaraadhana/worship should be niranthara....

- every day,
- every hour,
- every minute,
- every second and in
- every situation.
- Sarvakaala - SarvaAvastha;

For unlearning Vipareeta Jnaana and learing Yathartha Jnaana one should worship Sri Guru Raayaru;

POOJYAAYA the very word itself gives a sensational feeling of humility and respectfulness towards Sri GuruRaAyaru who is PoojyaAya; Poojaniiya; the one who is venerable, worshipable, worthy of worshiping;

the one whose name in the recent history of Hindu religion and spirituality is mesmerizing, highly popular, considered as a remedy, a healer, which people will be longing to recite;

He is RAGHAVENDRA, Mantralaya Guru Sarvabhouma popularly RaAyaru undoubtedly the most acclaimed Saint, verily a divine royal lineage. Kaliyuga Kamadhenu, Kalpavriksha; His glory is everlasting. He should always be adored with utmost reverence; devotion; faith; obeisance, gratitude.

Today his temples are spread across the globe with millions of devotees adoring him. Perhaps my words are inadequate to describe Him. One can only feel him rather experience him by his worship.

Prahlada Raayaru always believed & had utmost/unstinted faith in Hari sArvottama SriManNarayana who protected him every time from the hardships of his father Hiranyakasipa. Same faith percolated down in all his incarnations & Sri GuruRaayaru is no exception to this dictum.

Same way all of us should have utmost faith & trust in Sri GuruRaayaru who is Bhavaroga Vaidya; panacea for all illness.

If and if only one surrenders at the lotus feet of GuruRaaghavendra and worship/serve Him with all humility, sincerity, devotion and trust, for such,

He (Raghavendra) becomes Kalpavruksha/Kaamadhenu & also bestows upon, Hari Sarvottama Jnyaana & Hari Bhakti which is Sathya, which is Dharma. Rayaru charitre, mahime, gunastavana never ends; our capacity to describe him is limited, when our limit is reached we abandon it half way.

Rayaru seva doesn't mean and limited to only doing Pradakshina around His Brundavana. Spreading the glory, significance and merits of Sri GuruRaayaru is also Raayaru SEva. Please do it Yatha-shakti.

If Raghavendra Stothra spells out mostly the merits of worshiping Sri GuruRaayaru, Sri Raghavendra Mangalashtaka describes mostly the glory of Sri GuruRaayaru. Both composed by Sri Appannacharya are the gems that came out from his desk a great service to the devout society.

Whether GuruRaayaru (Sri Raaghavendra Swamy) is inside or outside the Brundavana it doesn’t make any difference; there will be no dearth of his glory and merits.

Sri Vaadeendra theertharu an aparoksha jnaani openly says that Rayaru is the only choice for all people in this era.

Well within the ambit of Dvaita siddhantha **RAGHAVENDRA** is a unique & matchless heritage. Verily a Divine & Royal Lineage. A Devatha from Sathyaloka

Shankukarna-Prahlada-Bahlika-VyasaRaja-Raghavendra

To describe Sri Guru RaAyaru "kEna sHakyate"

naMbi keTTavarillavO ee gurugaLa | naMbadE keDuvaruMTE ||

Yatha-shakti Yatha yogyata Sri GuruRaayara chintana

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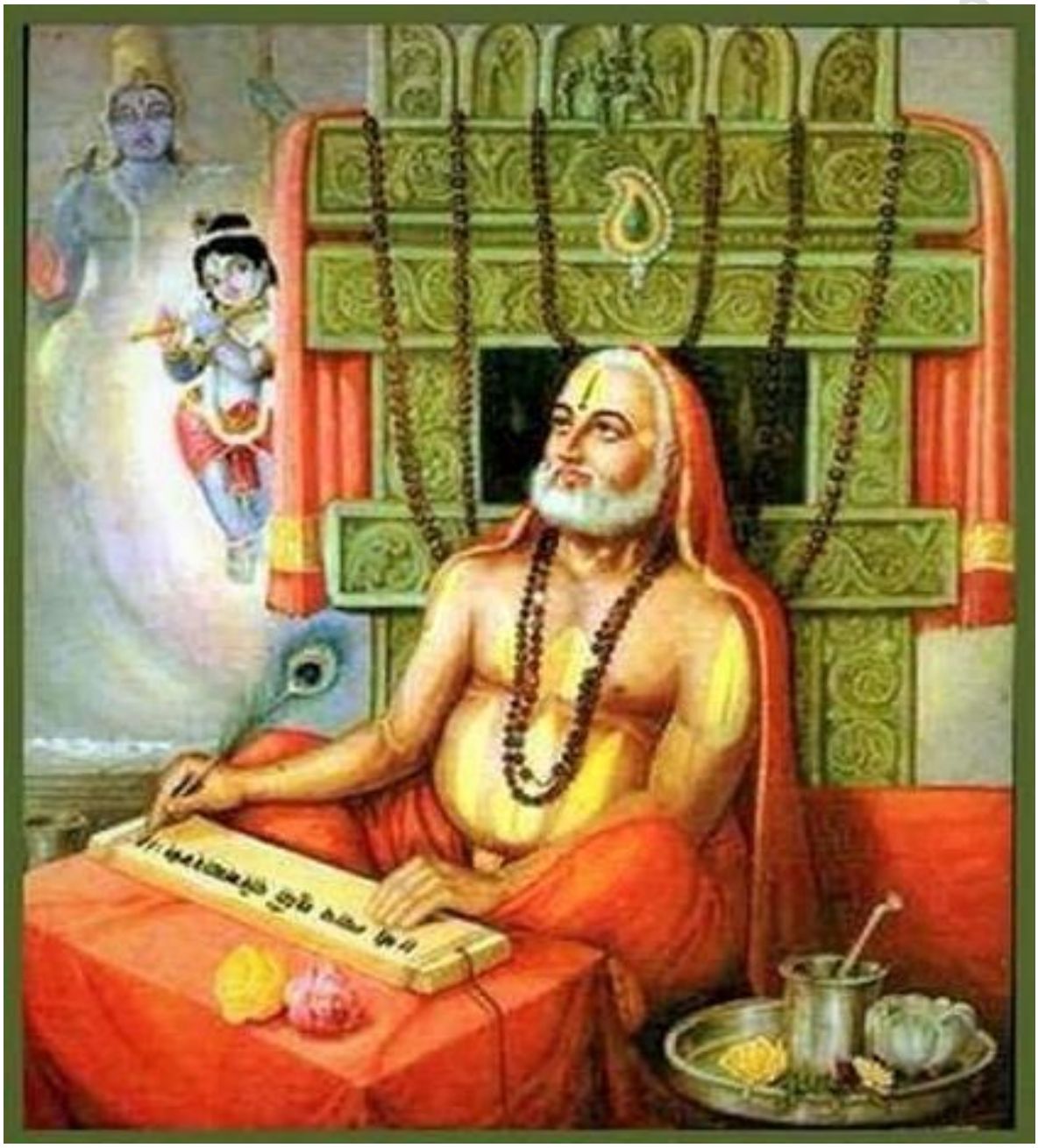
"sarva vidyapravino~nyo raghavendranna vidyate"



We often hear only about Sri Guru Rayaru's miracles and about his karunya, rightly so too. But we also ought to know his intellectual contributions with utmost reverence. Let's try to know him beyond "the Yati who shows mahime through mantrakshate".

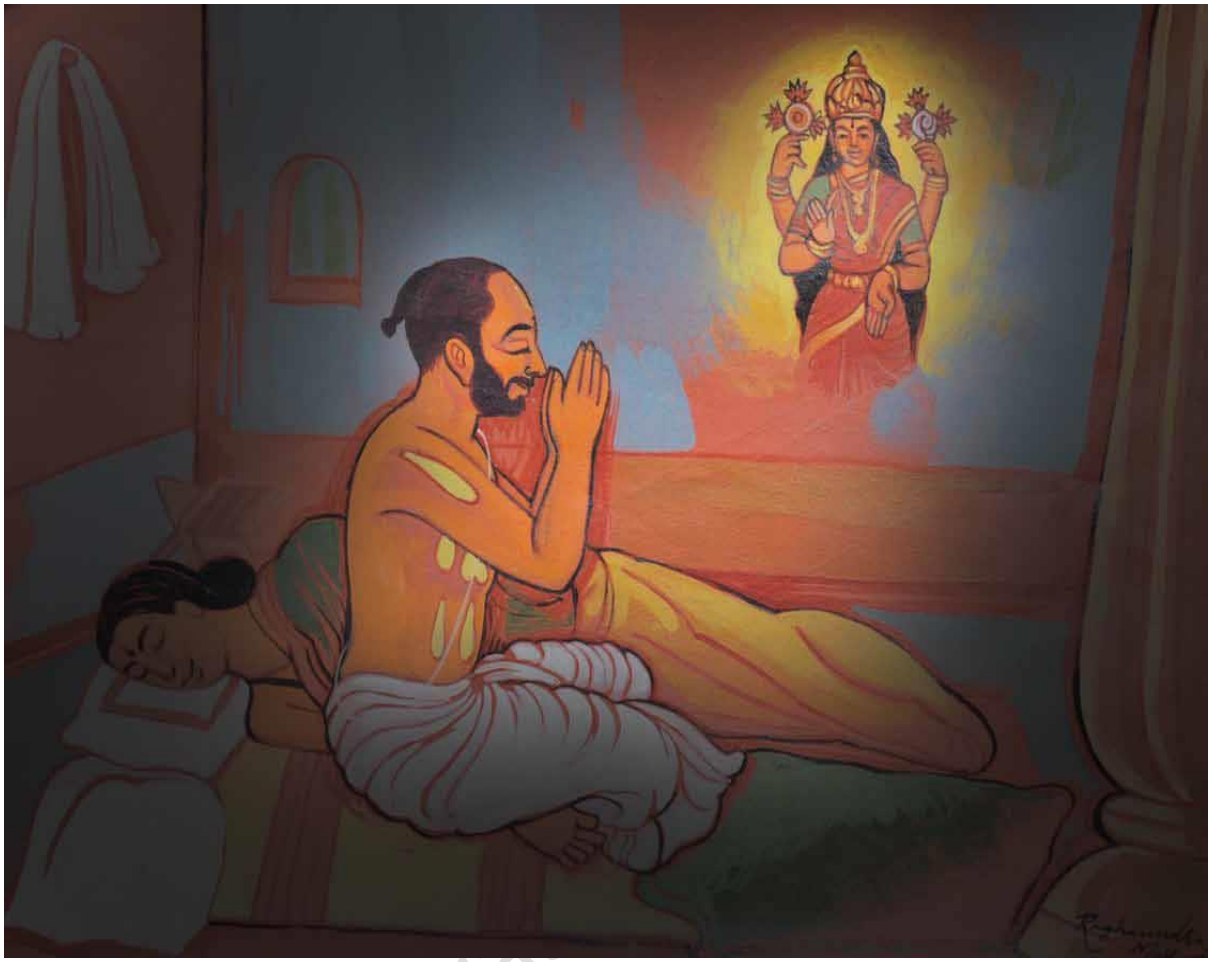
Sri GuruRayaru was a born prodigy, a brilliant scholar & orator, prolific writer, excellent grammarian, chatuhshashti-kalaa-kovida an expert in all forms of learning.

He, however went to His brother in law Sri Lakshmi Narasimhacharya to get educated traditionally. It was just like Lord Sri Krishna though He is a maestro, did his education at Sage Sandeepani's Gurukula, just to show the customs and usage of the heritage to the future generation. [Sri Raghavendra Vijaya 4:9]

He had proficiency in music, gifted Veena player **VeenaVenkanna**. Looking at his caliber in grammar

and expert debating skills and profound knowledge, Sri **Sudheendra Theertharu** (Vidya Guru of Sri Raghavendra Swamy) called him as "**MahabhashyaVenkatanathacharya**"

Sri Guru **Raayaru** had blessings and grace of Goddess of Learning **Goddess Saraswathi** and in fact he received disha/nirdesha (direction) from the Goddess before getting initiated into Asceticism.



Sri RaAyaru was an extraordinarily brilliant writer credited to have authored more than 40 divine works majority of which are vyakhyana on the works of Sri Madhvacharya (including Mahabharata Tatparya Nirnaya Bhava Sangraha), Sri Jayathirtharu & Sri VyasaRajaru, Vedas & Upanishads.

Sri GuruRaayaru wrote **Nyayasudha** **Parimala** one of the most popular commentaries on Nyayasudha of Sri **Jayateertharu**. It is because of this Sri RaAyaru is called as **Parimalacharya**;

It is believed that Sri Raayaru in his poorvashrama (Venkatanatha) used to spend late hours writing this memorable work and once Sri Sudhendra Theertharu himself

saw the young boy lying down after writing for that day and His Holiness was much impressed and conferred the title of Parimalacharya on him since it gave an exotic fragrance to the intellect.

His independent works include famously,

- Sri RamachaAritrya Manjari,
- Sri KrishnaChaAritrya Manjari,
- BhaAtta Sangraha,
- PrataHkaAla Sankalpa Gadya,
- Sarva Samarpana Gadya,
- Nadee Taratamya Stotra,
- Hanumat Stotra,
- DasaAvatara Stuthi,
- Sri RajaGopala Stotra.
- and his music compositions famously...
- Indu Yenage Govinda... in Kannada and
- Maruta Ninnaya Mahime, also in Kannada which is a Suladi.

During the course of his sojourn Sri Guru Raayaru comes to Madurai where Neelakant Dikshitar (a great scholar and minister in the court of Tirumali Naicker) highly impressed with the work of Sri Guru Raayaru on Bhaatta Sangraha on Mimamsa places the work on an elephant and takes it in a big procession throughout the streets of Madurai.

RajaAdhiraAja Guru Saarvabhouma, Mantralaya Sri Raghavendra Swamy for the benefit of humanity has composed

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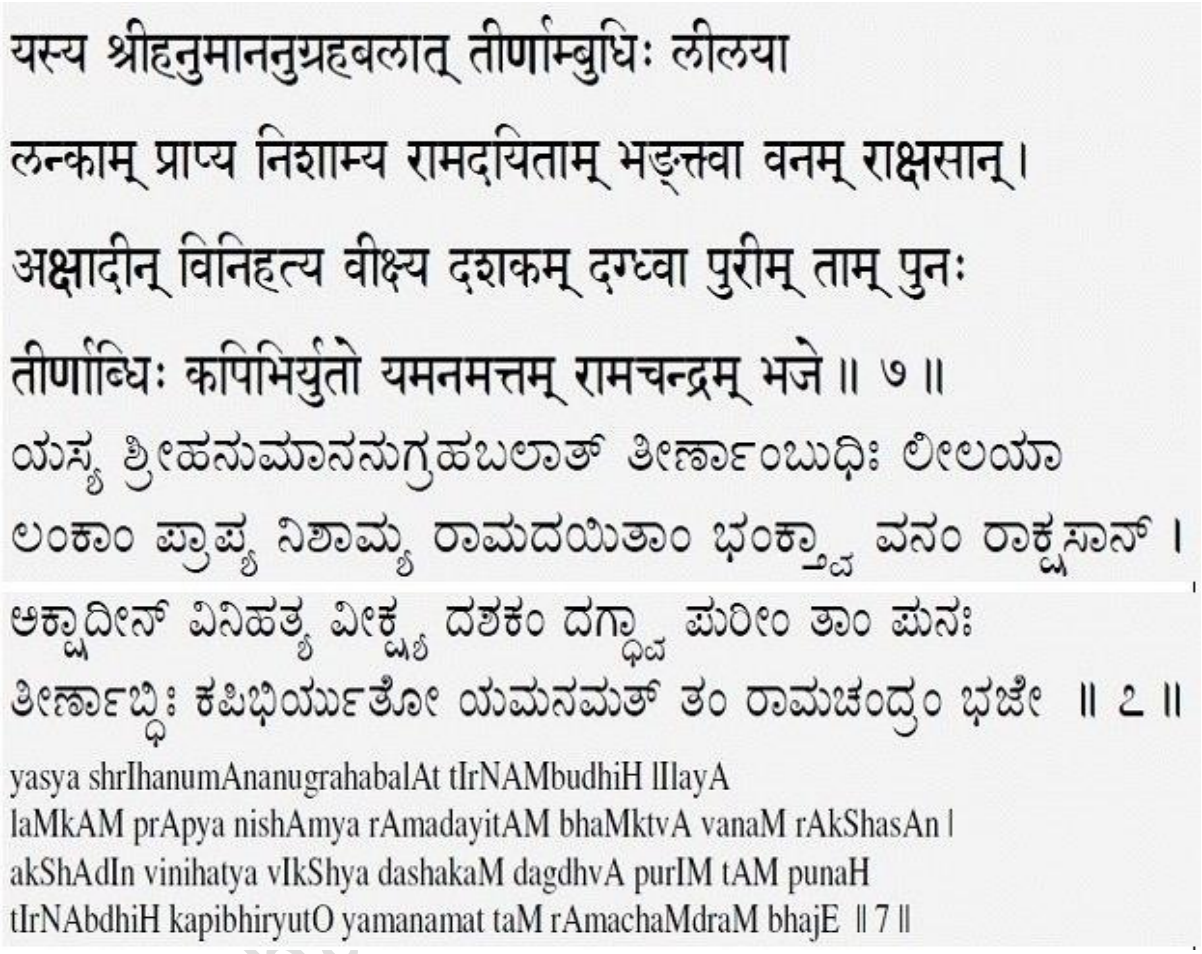
the essence of **SundaraKaAnda** from the 7th chapter of MBTN in just one sloka in his composition > "Mahabharata-Tatparya-Nirnaya Bhava-Sangraha"


यस्य श्रीहनुमाननुग्रहबलात् तीर्णाम्बुधिः लीलया
लन्काम् प्राप्य निशाम्य रामदयिताम् भङ्क्त्वा वनम् राक्षसान्।
अक्षादीन् विनिहत्य वीक्ष्य दशकम् दग्ध्वा पुरीम् ताम् पुनः
तीर्णाब्धिः कपिभिर्युतो यमनमत्तम् रामचन्द्रम् भजे ॥ ७ ॥
ಯಸ್ಯ ಶ್ರೀಹನುಮಾನನುಗ್ರಹಬಲಾತ್ ತೀರ್ಣಾಂಬುಧಿಃ ಲೀಲಯಾ
ಲಂಕಾಂ ಪ್ರಾಪ್ಯ ನಿಶಾಮ್ಯ ರಾಮದಯಿತಾಂ ಭಂಕ್ತ್ವಾ ವನಂ ರಾಕ್ಷಸಾನ್ ।
ಅಕ್ಷಾದೀನ್ ವಿನಿಹತ್ಯ ವೀಕ್ಷ್ಯ ದಶಕಂ ದಗ್ಧ್ವಾ ಪುರೀಂ ತಾಂ ಪುನಃ
ತೀರ್ಣಾಬ್ಧಿಃ ಕಪಿಭಿರ್ಯುತೋ ಯಮನಮತ್ ತಂ ರಾಮಚಂದ್ರಂ ಭಜೇ ॥ ೭ ॥
yasya shrIhanumAnanugrahabalAt tIrNAMbudhiH lIlayA
laMkAM prApya nishAmya rAmadayitAM bhaMktvA vanaM rAkShasAn |
akShAdIn vinihatya vIkShya dashakaM dagdhvA purIM tAM punaH
tIrNAbdhiH kapibhiryutO yamanamat taM rAmachaMdraM bhajE ॥ 7 ॥

Meaning...

I worship Lord Sri Ramacandra by whose Grace, Sri Hanuman,

- crossed the ocean easily;
- reached Lanka;
- found Sita;
- demolished the Ashokavana;
- saw the ten-headed Ravana;
- burned the Lankapuri;

- again crossed the ocean;
- returned and bowed to Him.

It is believed that by reciting this sloka with sincere devotion and faith one will get the benefit of making Sundarakanda Parayana.

Sri KrishnaCharitryaManjari

Sri GuruRayaru for the benefit of humanity composed essence of story of Lord Sri Krishna from Bhagavatha & Maha-Bharata puranas in 28 slokas titled "Sri Krushna Charitrya Manjari" highlighting attributes of ParamAtma - Hari Sarvottamatva/Taratamya.

Sri RaAmacHaAritryamAnjAri

Sri RagHavendra Swamy for the benefit of humanity narrated SrimadRamayana in eleven verses called
Sri **Ramacharitrya** Manjari - By reciting this sacred stotra one gets the benefit of reciting Srimad Ramayana & also praying Sri Ramachandra Prabhu.

In one of His best treatises "**PratahkaAlaSankalpaGadya**" Sri GuruRaAyaru has made a stimulating description of Sri VaAyu Devaru the Mukhya Praana who is the foremost among the worshippers of the Almighty Supreme God, SriManNarayana.

ಸಾಲಂಕಾರಕಕಾವ್ಯನಾಟಕಕಲಾಕಾಣಾದಪಾತಂಜಲ
ತ್ರಯ್ಯರ್ಥಸ್ಮೃತಿಜೈಮಿನೀಯಕವಿತಾಸಂಗೀತಪಾರಂಗತಃ |
ವಿಪ್ರಕ್ಷತ್ರವಿಡಂಘ್ರಿಜಾತಮುಖರಾನೇಕಪ್ರಜಾಸೇವಿತಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭುವಂ ಮಂಗಲಂ ||

सालंकारककाव्यनाटककलाकाणादपातंजल

त्रय्यर्थस्मृतिजैमिनीयकवितासंगीतपारंगतः ।

विप्रक्षत्रविडंघ्रिजातमुखरानेकप्रजासेवितः

श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥

(Sri Raghavendra Mangalashtaka - Sloka # 3)

Through this sloka from Sri Raghavendra Mangalashtaka, Sri **Appannacharyaru** is giving us an idea/estimate of the depth of Sri Guru RaAyaru's knowledge and the type of devotees serving him.

"Including Vedas, Upanishads, Bramha-Sutras, Puranas, Mimamsa (Poorva/Uttara), Sri **GuruRayaru** is an erudite, proficient, well-versed & expert in Alankara Shastra, Poetry, Drama (Nataka), Arts, Nyaya-Vaiseshika, Yoga-shastra, Music etc. he was/is adored by multitude from all Varnas."

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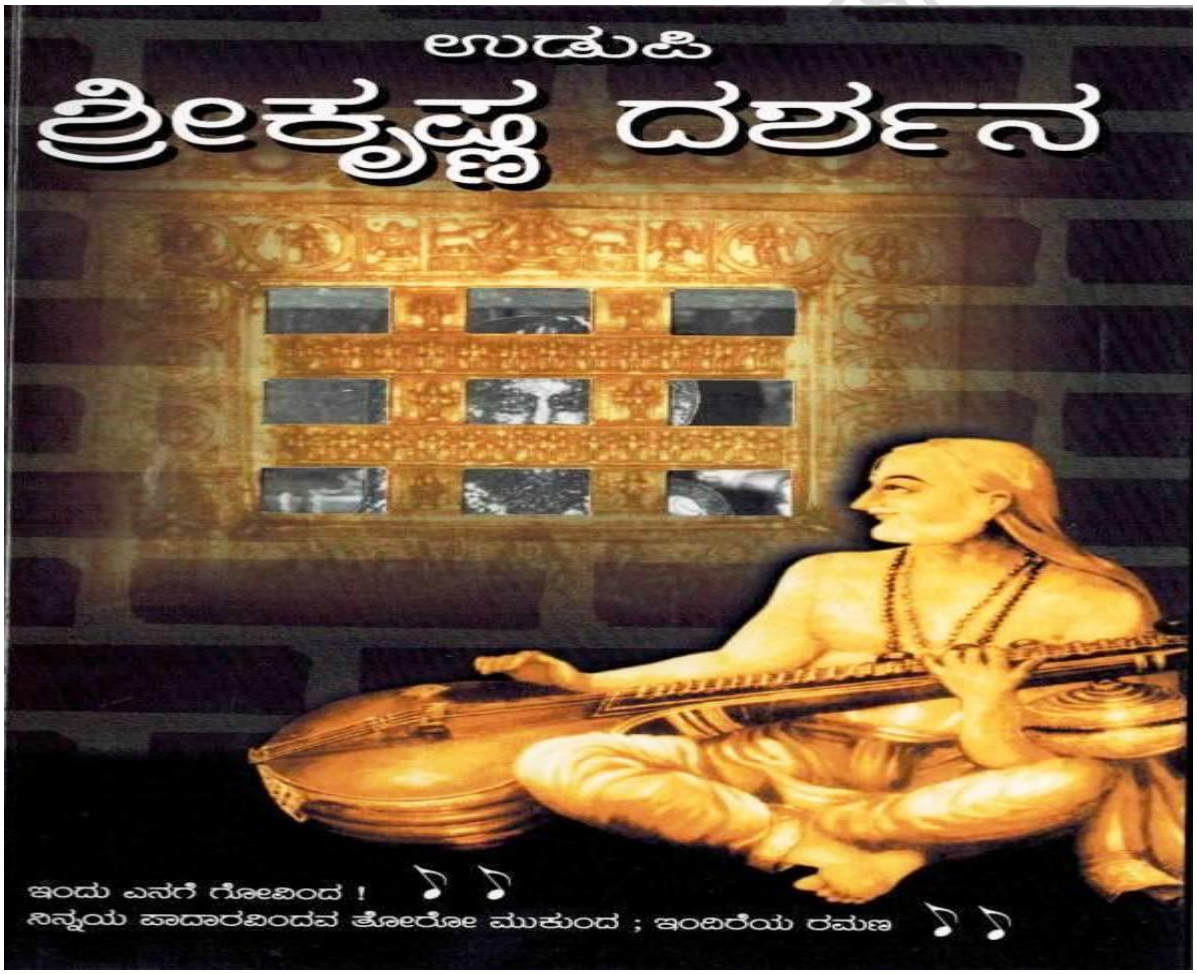
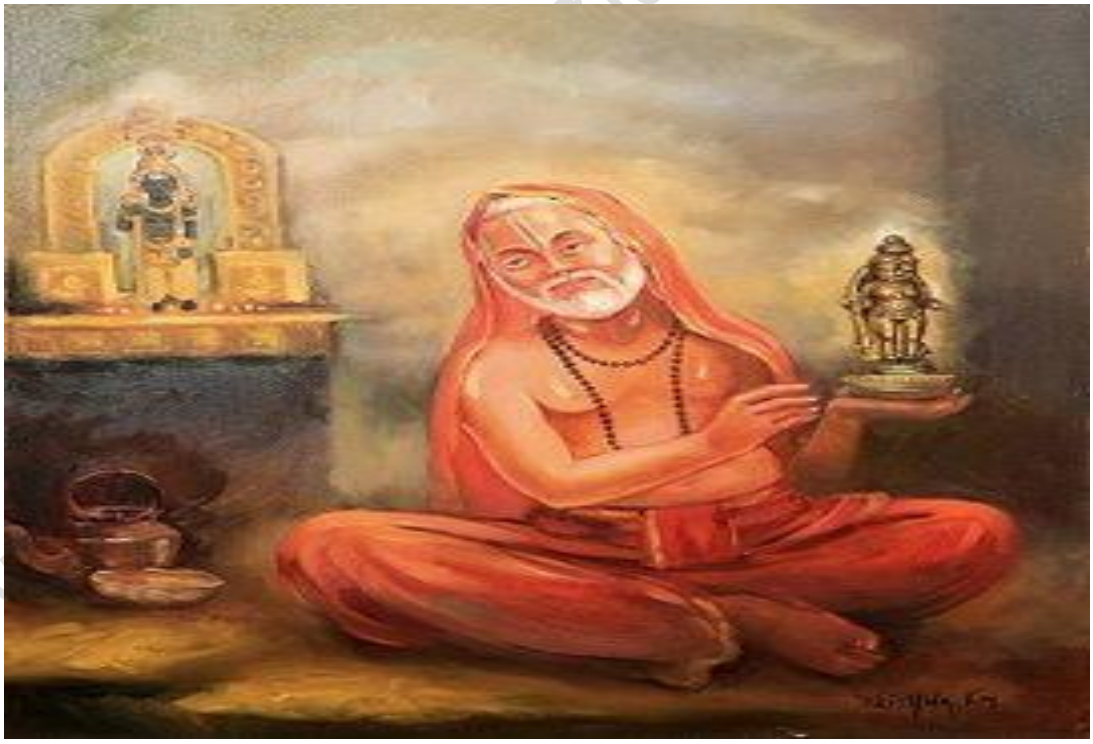
Just an example of the prowess of Sri GuruRaayaru in Arts, the moorti (Vigraha) of Lord Venkateshwara sculpted and installed at Mantralayam by Sri GuruRaayaru.

ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳು ಉಡುಪಿ ಕೃಷ್ಣನನ್ನು ಕಂಡಾಗ ಸಂಪೂರ್ಣ ಶರಣಾಗತಿ ಹಾಗೂ ಭಕ್ತಿ ಭಾವದಿಂದ ರಚಿಸಿದ ಕೃತಿ...

“ಇಂದು ಎನಗೆ ಗೋವಿಂದ | ನಿನ್ನಯ ಪಾದಾರವಿಂದವ ತೋರೋ ಮುಕುಂದನೆ...” "Indu Yenage Govinda Ninnaya paadaaravindava toro Mukundane..." 🙏🙏🙏





During his stay at Udupi kshethra Sri GuruRaayaru made with his swahastha a Golden icon of Udupi Sri Krishna that is being

worshipped even today at Mantralayam and shown during Sri Moola RaAma Devara pooja as Santhana Gopala Krishna.

Sri GuruRaayara erudite mastery in literary works is eulogized in Sri RaAghavendra Ashtottara SathanaAmaAvali (composed by Sri Appannacharyaru) as follows...

- Sarva VidyaaPraveenaaya Namaha;
- Pada-Vaakya-Pramaana-Paaravaara-Paarangathaaya Namaha;
- SamagraTeekaVykhyaakartre Namaha;
- ChandrikaaPrakaasakaarine Namaha;
- TarkaTaandavaVyaakhyaatre Namaha;
- TeekaaPratyakshaarthaPrakaashakaaya Namaha;
- JayaRaajaMukhyaAbhipraayavetre Namaha;
- BhaashyaaTeekaadyaViruddhagranthakartre Namaha;
- Pratipadam-Pratyaksharam-BhaashyaaTeekaarthaGraahine Namaha;
- BhaattaSangrahakartre Namaha;
- SarvaPanditaSamMataaya Namaha;

Assimilating fully the nuances of nectar like Dvaita Siddantha, Sri Raayaru rejected/refuted the negative philosophies born out of ignorance and negative tendencies which are poisonous in nature;

Sri **GuruRaayaru** gladly wrote exemplary commentaries (teeka/tippani/vyakhyana/khandaartha…) on ten Upanishads and other works of Sri Madhvacharyaru, Sri Jayatheertharu

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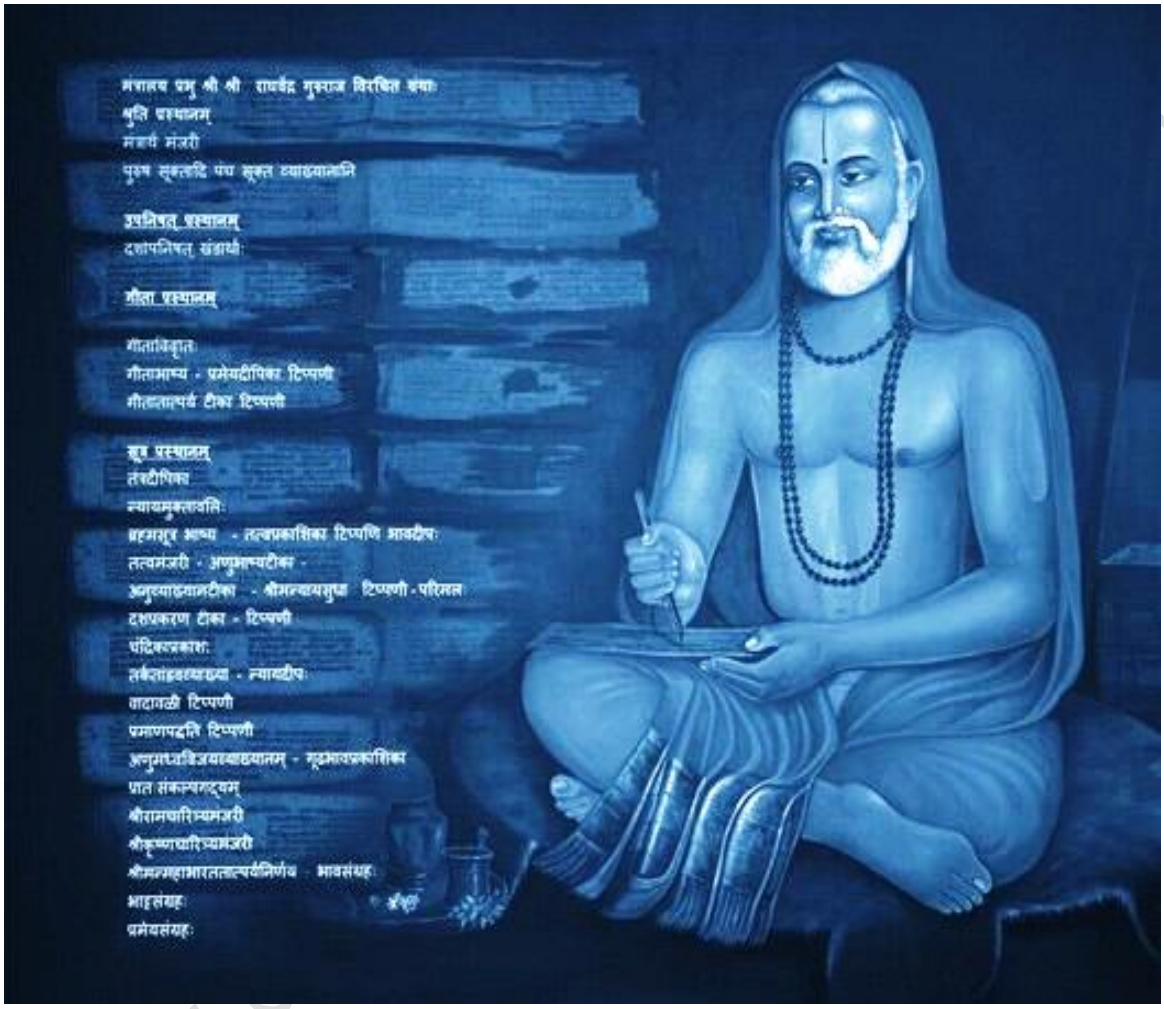
which are acceptable and which gave bountiful happiness to scholars and to the novice,

Rayaru is **SarvaPanditaSamMataaya** Namaha!



Sri GuruRayaru inherited such a divine lineage that has propagated a complete system of understanding true Vedanta down the line by an august group of eminent Madhva-Yatis of Vedanta Samrajya.

In his magnum opus GuruGunaStavana Sri Vaadeendra Theertharu profusely extolls the glory of Sri Guru Raayaru in his literary works, his commentary writing style. In one of the

verses, Sri Vaadeendraru describes that, Sri Rayaru never thinks illogical, inappropriate, impertinent, or unfairly. He always thinks about correct knowledge, never mentions anything that has not been uttered by jnanins and are not approved by Shastras. He never imposes his views, and there is absolutely no redundancy in any of his works. He never erases or corrects that he writes once so it is imperative that all glorify Sri Rayara great works. Sri Vaadeendraru says that this is the reason why he does not forget to praise, worship, and pray Sri GuruRayaru in all his works.

(sangraha)

RajaAdhiraja Guru SaArvabhouma Sri **RaAgHavendra** Swamy the king of ascetics, an epitome of auspicious attributes, may He bless all of us with prosperity which is firm and everlasting.

मूकोपि यत्प्रसादेन मुकुंद शयनायते

राजराजायते रिक्तो राघवेंद्रं तमाश्रये ||

ಮೂಕೋಪಿ ಯತ್ಪ್ರಸಾದೇನ ಮುಕುಂದ ಶಯನಾಯತೇ
ರಾಜರಾಜಾಯತೇ ರಿಕ್ತೋ ರಾಘವೇಂದ್ರಂ ತಮಾಶ್ರಯೇ ||

This sloka highlights the merits of surrendering to Sri Guru RaAyaru;

If only one surrenders with full faith, devotion and sincerity at the lotus feet of Sri GuruRaAyaru there is nothing impossible.

"Thava Sankeerthanam Veda-ShaastraArtha Jnaana Siddhayet"

By worshiping Sri Guru Raayaru with total faith and devotion even a dumb can speak eloquently with the blessings of SeshadEvaru the thousand headed Serpent God the divine

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seat/bed on whom Paramatma Vishnu reclines who is MukundaSayana; and with Sri GuruRaayara blessings even a riktha (destitute) can become wealthy in all aspects including the riches;

It is one of the miracles of Sri GuruRaayaru, how Venkanna a poor Brahmin/Cowherd with the blessings of Sri RaAyaru could become not only literate but also went on to become Diwan for a kingdom;

If only one approaches Sri GuruRaAyaru with all humility, and bhakti one will never return empty handed (Riktha);

ದುರ್ವಾದಿಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ |

ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋಽತ್ಯಂತದಯಾಲವೇ ||

दुर्वादिध्वांतरवये वैष्णवेंदीवरेंदवे |
श्रीराघवेंद्रगुरवे नमोऽत्यंतदयालवे ||

This sloka is **charama** sloka on Sri Guru **RaAghavendra** Theertharu composed by His disciple and successor Sri **YogeEndraTheertharu**;

Meaning...

like Sun dispels the darkness,
Sri **GuruRaAyaru** destroys/dispels the ignorance, wrong tenets; doctrines/vipareeta jnaana born out of negative tendencies, and is like Moon in granting boons to the devotees of Lord Vishnu who believe in Hari-Sarvottamatva; My obeisance and salutations to the utmost compassionate, kind and merciful Guru Sri **Raaghavendra**.

ये नित्यम् गुरुराघवेंद्र चरणांभोजम् भजेत्यादरा

तत् कारुण्यभरेण सर्वसुकलपारीणताम् मंगलम् ।

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वादे वैरिसुधीजयम् शृतिमतस्योत्कर्षणे धिष्णताम्

मोदन्ते भुवने सुकीर्तिलसितास्तेवाप्तकाम धृवम् ॥

ಯೇ ನಿತ್ಯಮ್ ಗುರುರಾಘವೇಂದ್ರ ಚರಣಾಂಭೋಜಮ್ ಭಜೇತ್ಯಾದರಾ
ತತ್ ಕಾರುಣ್ಯಭರೇಣ ಸರ್ವಸುಕಲಪಾರೀಣತಾಮ್ ಮಂಗಲಮ್ |
ವಾದೇ ವೈರಿಸುಧೀಜಯಮ್ ಶೃತಿಮತಸ್ಯೋತ್ಕರ್ಷಣೇ ಧಿಷ್ಣತಾಮ್
ಮೋದನ್ತೇ ಭುವನೇ ಸುಕೀರ್ತಿಲಸಿತಾಸ್ತೇವಾಪ್ತಕಾಮ ಧೃವಮ್ ||

Those who everyday pray and contemplate with bhakti on the Lotus feet of GURU Sri RAGHAVENDRA TEERTHARU, such people by the benevolent grace of GURU RAGHAVENDRA will gain mastery on all satt shastras.

They will always be victorious in all their endeavors, they will always win over their opponents, they will gain mastery and expertise in expounding vaidika matha, they will become famous, earn lot of popularity and all their desires will be fulfilled.

This was composed by Shri nArayaNAcharya, a relative of Sri Venkatanatharu on the eve of Sri GURU RAYARU's Pattabhisheka.

What is to be noted is that this is not a charama shloka kind of verse but one which was composed on the day of Sri RAYARU's pattabhisheka. So, for Sri NarayaNacharyaru to talk with such conviction on swarupa of Sri Rayaru means, his power to grace his bhaktas/followers/ dependents was established even before Sri Venkatanatharu became a Paramahamsa yati. (sangraha)

Sri GuruRaajo Vijayate

nAham kArtA hAriH kArtA

ಗುರುರಾಯರ ಕೃತಿಗಳು HSVJ

ಶ್ರುತಿ ಪ್ರಸ್ಥಾನ

ಋಗ್ವೇದವಿವೃತಿಃ, ಯಜುರ್ವೇದವಿವೃತಿಃ,
ಸಾಮವೇದವಿವೃತಿಃ, ಮಂತ್ರಾರ್ಥಮಂಜರೀ
ಪುರುಷಸೂಕ್ತಮಂತ್ರಾರ್ಥಃ, ಶ್ರೀಸೂಕ್ತಮಂತ್ರಾರ್ಥಃ
ಮನ್ಯುಸೂಕ್ತಮಂತ್ರಾರ್ಥಃ, ಅಂಭೃಣೀಸೂಕ್ತಮಂತ್ರಾರ್ಥಃ
ಬಳಿತ್ಥಾಸೂಕ್ತಮಂತ್ರಾರ್ಥಃ, ಹಿರಣ್ಯಗರ್ಭಸೂಕ್ತ

ಉಪನಿಷತ್ ಪ್ರಸ್ಥಾನ

ಈಶಾವಾಸ್ಯೋಪನಿಷತ್, ತಲವಕಾರೋಪನಿಷತ್,
ಕಾಠಕೋಪನಿಷತ್, ಷಟ್ಪಶ್ನೋಪನಿಷತ್,
ತೈತ್ತಿರಿಯೋಪನಿಷತ್, ಆಥರ್ವಣಿಕೋಪನಿಷತ್
ಮಾಂಡೂಕ್ಯೋಪನಿಷತ್, ಛಾಂದೋಗ್ಯೋಪನಿಷತ್,
ಬೃಹದಾರಣ್ಯಕೋಪನಿಷತ್ ಖಂಡಾರ್ಥಃ,
ಶ್ರೀಮನ್ಮಹ್ಯತರೇಯೋಪನಿಷನ್ಮಂತ್ರಾರ್ಥಃ

ಸೂತ್ರ ಪ್ರಸ್ಥಾನ

ಶ್ರೀಮನ್ನ್ಯಾಯಸುಧಾಪರಿಮಳಃ, ಅಣುಭಾಷ್ಯ ವಾಖ್ಯಾ
ತತ್ವಮಂಜರೀ, ತತ್ತ್ವಪ್ರಕಾಶಿಕಾ ಭಾವದೀಪಃ,
ತಾತ್ಪರ್ಯಚಂದ್ರಿಕಾಪ್ರಕಾಶಃ, ತಂತ್ರದೀಪಿಕಾ
ನ್ಯಾಯಮುಕ್ತಾವಳಿಃ

ಮೀಮಾಂಸಾಶಾಸ್ತ್ರಗ್ರಂಥ

ಭಾಟ್ಟಸಂಗ್ರಹಃ

ಗೀತಾ ಪ್ರಸ್ಥಾನ

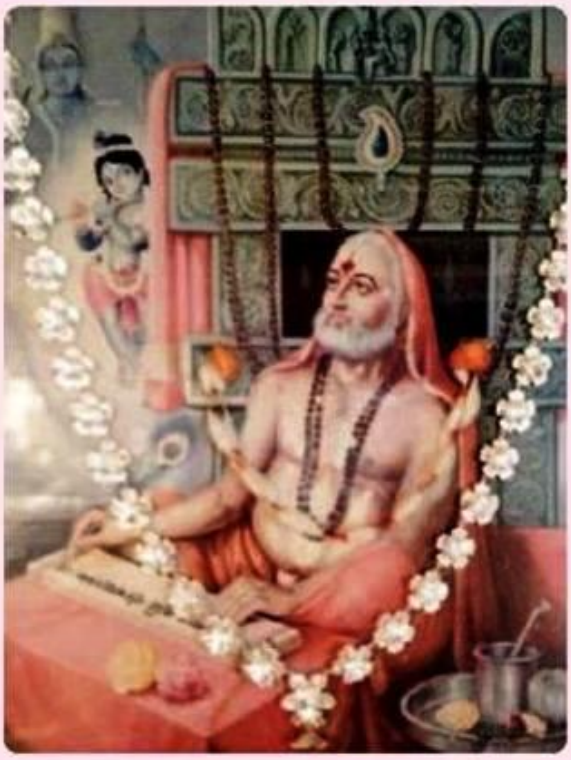
ಶ್ರೀಮದ್ಭಗವದ್ಗೀತಾಭಾಷ್ಯ ಪ್ರಮೇಯದೀಪಿಕಾ
ಭಾವದೀಪಃ, ಗೀತಾತಾತ್ಪರ್ಯನ್ಯಾಯದೀಪಿಕಾ
ಭಾವದೀಪಃ, ಗೀತಾರ್ಥಸಂಗ್ರಹಃ (ಗೀತಾವಿವೃತಿಃ)

ಪುರಾಣ ಪ್ರಸ್ಥಾನ

ಶ್ರೀಕೃಷ್ಣಚಾರಿತ್ರ್ಯ ಮಂಜರೀ

ಇತರ ಗ್ರಂಥಗಳ ಟಿಪ್ಪಣಿಗಳು

ಪ್ರಮಾಣ ಪದ್ಧತಿ ಟಿಪ್ಪಣಿ ಭಾವದೀಪಃ
ತರ್ಕತಾಂಡವ ಟೀಕಾ ನ್ಯಾಯದೀಪಃ
ವಾದಾವಳೀ ಟಿಪ್ಪಣೀ, ಪ್ರಮೇಯ ಸಂಗ್ರಹಃ



ಇತಿಹಾಸ ಪ್ರಸ್ಥಾನ

ಶ್ರೀರಾಮಚಾರಿತ್ರ್ಯ ಮಂಜರೀ, ಶ್ರೀಮನ್ಮಹಾಭಾರತ
ತಾತ್ಪರ್ಯ ನಿರ್ಣಯ ಭಾವಸಂಗ್ರಹಃ, ಪ್ರಮೇಯ
ನವಮಾಲಿಕೆಯ ಗೂಢಭಾವಪ್ರಕಾಶಿಕಾ
(ಅಣುಮಧ್ವವಿಜಯಃ)

ಸದಾಚಾರ ಪ್ರಸ್ಥಾನ

ಪ್ರಾತಃಸಂಕಲ್ಪ ಗದ್ಯಮ್, ಸರ್ವಸಮರ್ಪಣಗದ್ಯಮ್
ಭಗವದ್ಧ್ಯಾನಮ್, ತಿಥಿನಿರ್ಣಯಃ,
ತಂತ್ರಸಾರ ಮಂತ್ರೋದ್ಧಾರಃ

ಸ್ತೋತ್ರ ಪ್ರಸ್ಥಾನ

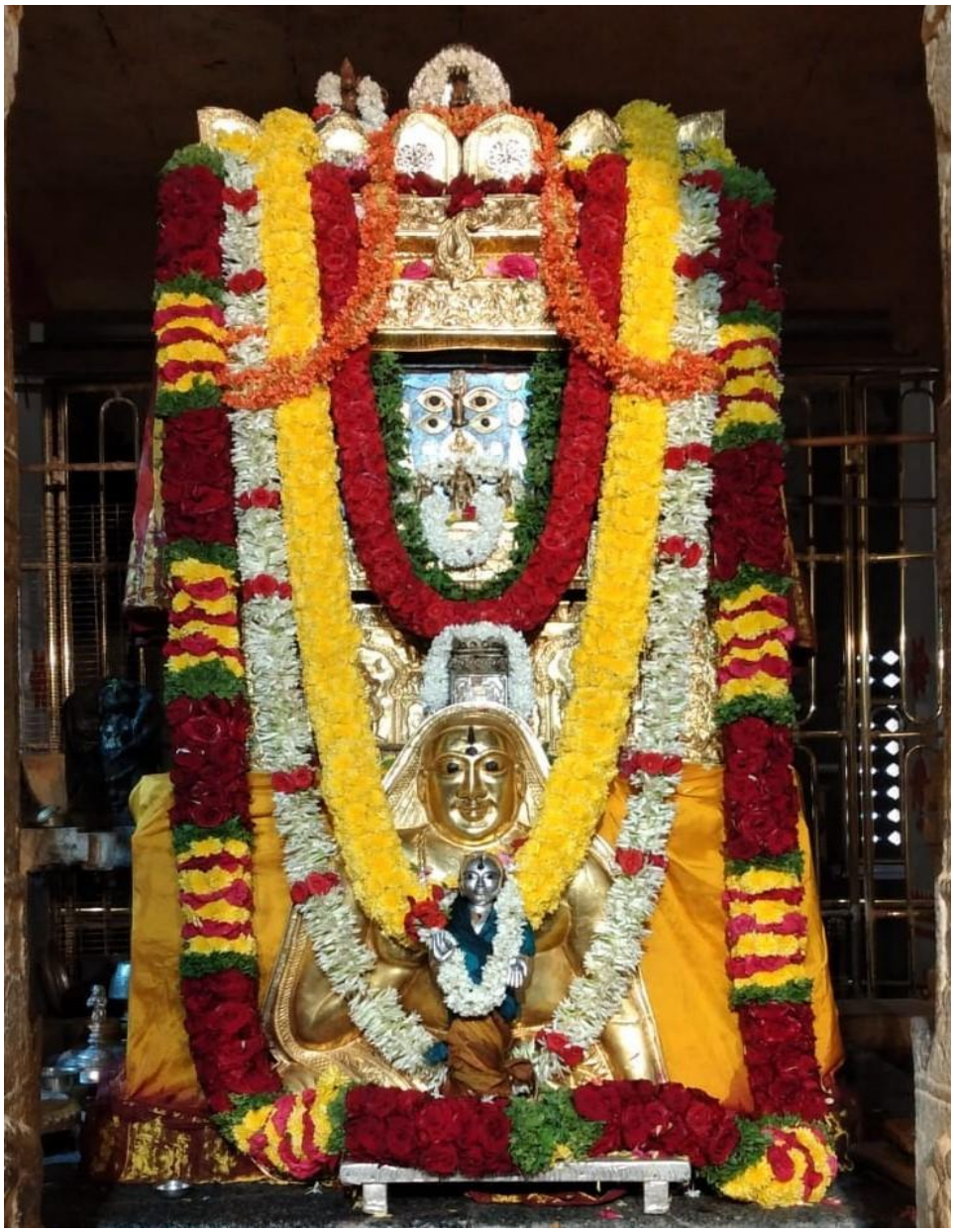
ರಾಜಗೋಪಾಲಸ್ತುತಿಃ, ನದೀತಾರತಮ್ಯ ಸ್ತೋತ್ರಮ್
ದಶಾವತಾರಸ್ತುತಿಃ

ಸುಳಾದಿ ಮತ್ತು ಗೀತೆಗಳು

ಇಂದು ಎನಗೆ ಗೋವಿಂದ, ಮರುತ ನಿನ್ನಯ
ಮಹಿಮೆ – ಸುಳಾದಿ

ಓಂ! ಶ್ರೀರಾಘವೇಂದ್ರಾಯ ನಮಃ

Unique Brundavanas of Sri Guru Raayaru



Rare/unique Brundavanas' of Sri RaAghavendra Swamy

- Moola Brundavana at Mantralayam;
- Brundavana at Bhikshalaya (Bichhali);
- Brundavana at Vadavar (Vadavanthangarai);
- Moorthi form at Nanjangudu;

MOOLA BRUNDAVANA (Mantralayam)

Sri Raayaru took his Diwan Venkanna to a place called Maadhavaram (near Mantralayam) and identified a rock stone on which Lord Sri Rama sat during his search travel for Goddess Sita Devi in Tretha Yuga.

Sri Rayaru wanted his Brundavana to be built with the stone of that particular rock that was sanctified by Lord Sri Rama's touch (sparsha).

On the set date (11th August 1671 AD), Sri Rayaru went and sat on the preselected spot as said above and his Brindavana was built with the stone that was brought from Maadhavaram as per Sri Raayaru’s directions.

Inside Brindavana Sri Rayaru was fully covered with hundreds of Sri Vishnu Salagramas apart from Mruttika;

Thus the Moola Brindavana of Sri Raaghavendra Swamy came into existence that was,

sanctified with Sri Raayaru himself sitting inside on a sacred and celestial spot, filled with all the power of Divinity,

rightly referred to as Mantralayam;

the abode of RajaAdhiRaAja

Guru Saarvabhouma Sri Raaghavendra Swamy;

Why did Sri Guru Raayaru choose Mantralayam as the spot for his Brundavana (abode)?

Sri Raaghavendra Swamy was in search of an appropriate spot at Manchali (Mantralayam) to make it as his abode (Brundavana).

On one such occasions, he asked his Diwaan Venkanna (a great devotee of Sri Raayaru) to dig at a particular spot near Goddess Manchalamma temple where a Homakunda (sacrificial fire place) was found.

Sri Raayaru told Venkanna that the spot was the place where he (as Prahlada Rayaru) had performed a large scale Yagna in Krutha Yuga.

And also that was the spot where, in Dwaapara Yuga Arjuna (Mahabharatha fame) during his Jaitra Yatra (for performing Raajasuuya Yaaga by Dharma Raja) could not defeat the local king Anusalva as his chariot was standing on that pot (Homa Kunda).

Of course on Lord Sri Krishna's advice Arjuna could defeat him when he moved a little away from that spot.

Such was the significance and sanctity of the spot that Sri Raayaru could identify it with his divine powers.

Accordingly, Sri Raayaru chose this spot at Mantralayam for his Brindavana pravesa where Moola Brundavana was built that we all see, have darshan and worship on the banks of the holy river Tungabhadra.

ರಂಗೋತ್ತುಂಗತರಂಗಮಂಗಳಕರಶ್ರೀತುಂಗಭದ್ರಾತಟ

ಪ್ರತ್ಯಸ್ಥದ್ವಿಜಪುಂಗವಾಲಯಲಸನ್ ಮಂತ್ರಾಲಯಾಖ್ಯೇ ಪುರೇ |

ನವ್ಯೇಂದ್ರೋಪಲನೀಲಭವ್ಯಕರಸದ್ಬೃಂದಾವನಾಂತರ್ಗತಃ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

In the above sloka from Sri Raghavendra Mangalashtaka,

Sri Appanacharyaru is eulogizing Mantralaya as a town located on the banks of sacred and auspicious river Tungabhadra which

is a home for Brahminical activities where majestically and gloriously located like a fresh gem is the sacred Brundavana the abode of Guru Saarvabhouma Sri Raaghavendra Swamy;

Sri GuruRaayara Moola Brundavana Darshana – Anusandhana

(please see annexure)

EKASHIHLA BRUNDAVANA (Bichchali)

It is a Brindavana of Sri Rayaru at Bichchali that was installed by his beloved disciple Sri Appanacharya as per the directions of Sri Rayaru himself.

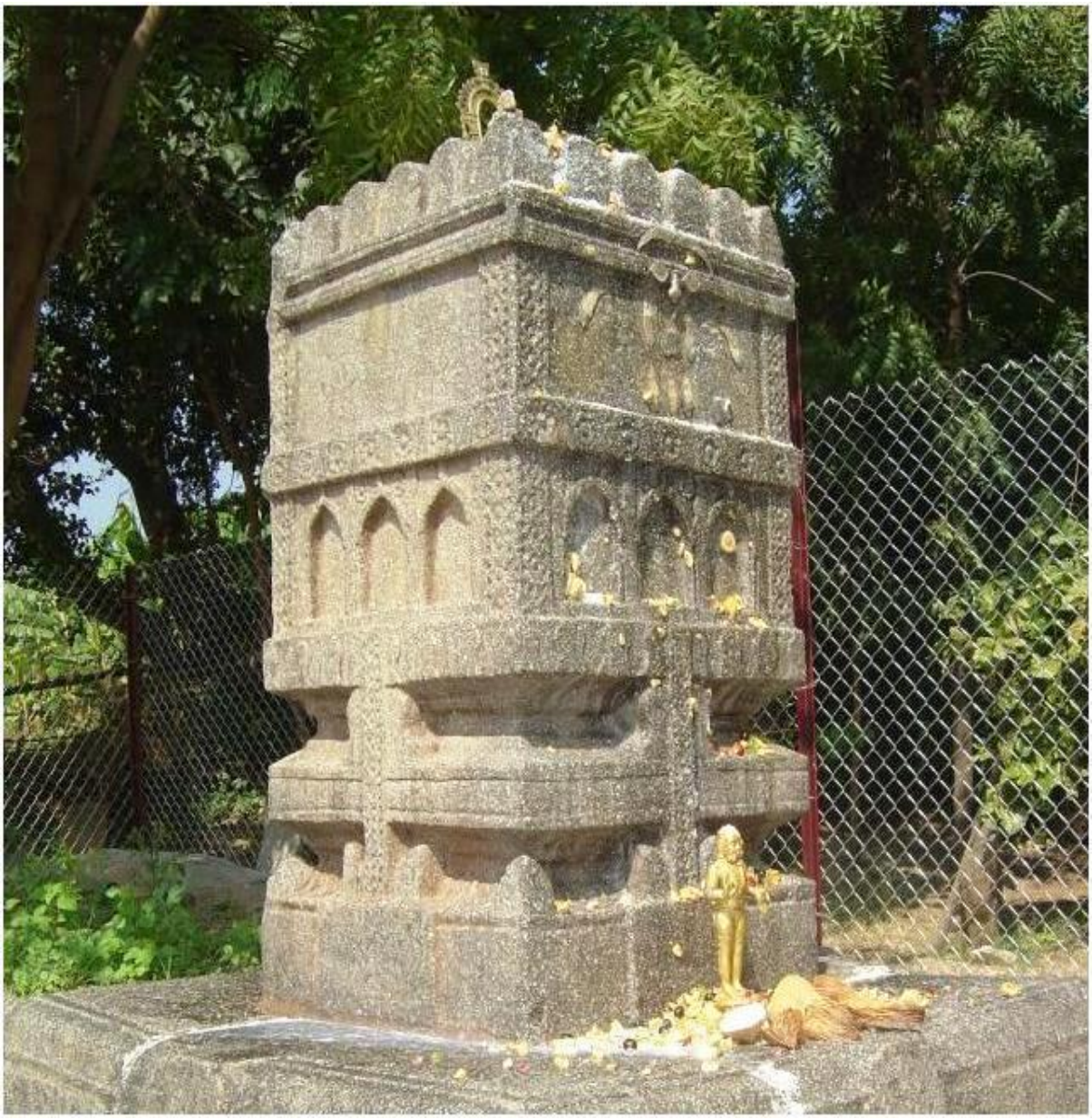
It is said that Sri Rayaru used to give daily darshan to Sri Appanacharya from this Brindavana in the form of a Jyothi.

It is called Ekasila Brindavana since it was incidental that it was built with the same stones used for Sri Rayaru Moola Brindavana at Mantralayam.

It was installed on Japadakatti adjacent to the holy river Tungabhadra where Sri Rayaru used to sit and discuss with Sri Appanacharya.

Uniqueness of this Brindavana is that, it is not covered by any roof and it is in open air. It is the only Brindavana of Sri Raghavendra Swamy in the open sky without any roof.

Unlike other Mruttika Brundavans, here Sri Rayaru entered the Brindavana in the form of a Jyothi.



SARPAPEETA BRUNDAVANA (Vadavar)

Vadavar (Vadavattangarai) is a remote village near (4 km) Tanjavur in Tamil Nadu and the village has unique significance and extraordinary spiritual vibration.

The reason is being, Sri Venkatanathacharya became Sri Raghavendra Theertharu (Mantralaya Guru Saarvabhouma Sri Raghavendra Swamy) at this holy place.

As per legend behind, it is said that Sri Guru Raayaru had instructed Chola King (through swapna) to construct a Brundavana for him at this place which was identified by a Cobra.

Generally, we come across Brundavana of Sri Raayaru installed on KURMASANA but, here at Vadavar the Brundavana was installed on SARPASANA (Sarpa-Peeta).

NANJANAGUDU RAAYARU (Nanjanagudu)

We have been witnessing throughout history that Sri Raaghavendra Teertha Gurusarvabhoumaru come in various forms to bless the devotees. If prayed with devotion, he could get invoked even in the sacred sand, Mrittika.

Those hundreds of Mrittika Brindavanas of Sri Guru Raayaru all over the country where he resides in the form of mrithika is a demonstration of this aspect.

All have seen Sri Raayaru either in the form of Brindavana or as an idol of Sri Prahlada Rajaru. But it’s only at Nanjanagudu where, we see him as a Moorthi (idol).

Origin of this special form has an interesting anecdote behind....

During 1836-61 Sri Sujnanendra Teertharu adorned the Peeta of Sri Rayara Mutt, Srimadaachraya's Moola paramapare. This skilled ascetic and great genius, had aspirations to attain Brindavana in the proximity of Sri Raayaru at Mantralaya Kshethra.

As he neared his last days, Sri Gururajaru came in his dreams and instructed "You don't need to come all the way to Mantralaya. I myself would come to you.

One Brahman would fetch my idol and hand it over to you. You can consecrate that at Nanjanagudu. You will get help from Maharaja, and you will be granted a day around my own"

There was a Brahman in Srirangapatna, who was suffering from multiple difficulties and had involved himself in the service of Sri Gururajaru.

On an auspicious night, Raayaru came in his dreams and blessed him saying "a washerman would give my idol to you;

You have to take it on foot to Nanjanagudu and hand it over to Sri Sujnanendra Teertharu who has a special affection towards me.

Your difficulties would be resolved through Sujnanendra Teertharu"

There was a washerman washing clothes by beating them hard on a stone on the banks of River Kaveri at Srirangapattana. This was his usual every day work and nothing appeared to be special.

But one day he observed that every beat of the cloth on the stone was producing a divine tune of 'AUM'. He then stopped using that stone to wash clothes.

That same night, he witnessed Sri Raayaru in his dreams, who told him "Tomorrow a Brahman would come to you. You give him the stone, which you are using to wash the clothes. I myself am beneath it. Your days of suffering would end from tomorrow". He then disappeared.

During those days, Krishnaraja Wodeyar III was the King of Mysore and he was known to be a 'Rajarshi'. He had special

blessings from Sri Subhodendra Teertharu and Sri Sujanendra Teertharu, pontiffs of Sri Raghavendra Teerethara Mutt.

Because of them the King had loyalty towards Madhwa Matha. He had Mrithika Brindavana of Sri Raayaru in his private space at the Palace and ensured daily pooja to the same, thus exhibiting his special devotion.

One day, Sri Raayaru appeared in King's dream and said "Sri Sujnanendra Teertharu is going to consecrate me in the form of an idol at Nanjanagudu. You are to enable him for that by providing all support and get felicitated by him. He then disappeared.

All these incidents had taken place simultaneously at once.

The next day, as directed by Sri Raayaru, Brahmana collected the idol from the washer man set on foot towards Nanjanagudu with utmost cleanliness and devotion and offered the same to Sri Sujnanendra Teertharu.

At an auspicious time, Sri Sujnanendra Teertharu consecrated the idol of Sri Raayaru at Nanjanagudu. All the help on this were offered by Mummadi Krishnaraja Wodeyar, who was blessed. The Brahmana and the Washerman were provided with special facilities as appropriate.

After sometime, it was Aaradhane of Sri Gururajaru and a day after the Uttara Aaradhane, Sri Sujnanendra Teertharu attained the Lotus feet of Sri Hari. His poorva aaradhane coincides with uttara aradhane of Sri Raayaru.

Since Rayaru knew this beforehand, as promised, he came to Nanjanagudu and stayed along with Sri Sujnanendra Teertharu and blessed him by sharing the Aaradhane days with himself.

Thus the story of Sri Guru Raayaru in the form of an idol coming to Nanjanagudu the place of his own ancestors.

This episode is also a token of affection that Raayaru had on Sri Sujnanendra Teertharu.

It is also a demonstration of benevolence of Sri Rayaru on how he accepts the right kind of service from his loyal devotees.

This is a significant example of the fact that Godly men like Sri Guru Raayaru appears in the dream of few deserving people, instructs them on specific tasks and creates history.

Hence, Dasaru rightly says ..."You come to wherever people invite you...."

At Rashtrapati Road in Nanjanagudu, we have the Mutt with the presence of Sri Raayaru in his Moorthi form and behind the mutt in a serene and saintly environment there are five Brindavanas of the Pontiffs of Sri Raayara Mutt. The very sight of them ensures all wishes coming true.

(info. courtesy http://www.raghavendramutt.org/)

Tale of a rare shrine

Deity of Raghavendraswamy.

The Raghavendraswamy shrine is popular both with tourists and devotees, discovers S V Upendra Charya

Raghavendraswamy temple devoted to the 16th century saint of Mantralaya is situated beside the sacred river Kapila, Nanjungud, a Dakshina Kashi to pilgrims. Some of the other famous temples that are located on the banks of Kapila are the Srikanteshwara and Parusharama temples.

The deity of Raghavendraswamy was consecrated in the presence of Mummadi Krishnaraja Wodeyar.

What is striking is that the Nanjungud shrine is a stone deity unlike the usual Brindivana Sannidhi (tomb shaped) of Raghavendraswamy Mutts.

The stone image of Raghavendraswamy was sighted in the Sthala Purana on the river bank at Srirangapatna by a dhobi. The image was consecrated at Nanjungud on the initiation of the seer Sri Sujnanendra Theertha Swamiji.

Sujnanendra Theertha Padangalavaru, the 12th pontiff of Mantralaya Mutt parampara (lineage) is said to have performed poojas for the consecration of the idol installation at Nunjungud Mutt.

The Mutt premises was earlier known as Deewan Poornaiah's Chatra. The deity of Anjaneya beside the Raghavendrswamy shrine of Nanjungud Mutt was installed during Poornaiah's Deewangiri governorship.

In the Tapovan located near the Mutt there are Pancha Brindavana (tombs) of Mantralaya Mutt seers who follow the monastic tradition of Dwaitha Siddanta.

TheNanjungud Raghavendraswamy Mutt is also popular for the Pancha Brindavanas of Sri Subodhendra Theertharu, Sri Sujnanendra Theertharu, Sri Suprajnendra Theertharu and Sri Sukruthendra Theertharu, the seers who belonged to the Mantralaya Mutt Guru Parampara which made Nanjungud Mutt their worshipping centre.

The saint of Mantralaya, Raghavendra swamy (1623-1671) is the 17th pontiff of Dwaith Siddanta Parampara initiated by 12th century saint Shri Madhvacharya. The Mantralaya saint, also called Karunalu and Kalpavriksha Kamadhenu, is believed to be the incarnation of Prahalda and Vysaraja who ruled the Vijayanagara empire for 12 years. The Raghavendra Swamy aradhana celebrations are held in August and September during Shravana. The celebration is spread across three days - Poorvaradhana, Madhyaradhana and Uttararadhana.

The Mantralaya saint's 334 aradhana was recently celebrated at Nanujgud.

Four Brindavanas mentioned above are unique because, they are backed up with history, purana, legends, leela of Sri GuruRaayaru.

It is said that the Sri Rayaru Brindavana at Paparapatti, Dharmapuri (TN) also known as Dakshina Mantralaya is also unique in the sense, that was the place where Sir Thomas Munroe (during British rule) had sighted Sri Guru Raayaru.

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ |
ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ||

पूज्याय राघवेंद्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥

Annexure

Moola-Brundavana-Darshana (Anusandhana)

ಶ್ರೀ ಮಂತ್ರಾಲಯ ಪ್ರಭುಗಳ ಬೃಂದಾವನವನ್ನು ಮೂರು ಭಾಗಗಳಲ್ಲಿ ನೋಡಬಹುದು.

೧. ಕೂರ್ಮಾಸನದಿಂದ ಹಿಡಿದು ವಸ್ತ್ರವನ್ನುಡಿಸುವ ಸ್ಥಳದವರೆಗೂ ಇರುವುದು ಮೊದಲನೆಯ ಭಾಗ.

ಇದರಲ್ಲಿ ೯ ಉಪಭಾಗಗಳಿವೆ. ಅವುಗಳು...

೧. ಪರಮಪುರುಷ ೨. ಆಧಾರ ರೂಪಿಣಿ ಶಕ್ತಿ ೩. ವಿಷ್ಣು, ಕೂರ್ಮ ೪. ವಿಷ್ಣು ಕೂರ್ಮ ೫. ವಾಯು ಕೂರ್ಮ ೬. ಆದಿಶೇಷ ೭. ಭೂಮಿ ೮. ಕ್ಷೀರಸಾಗರ ೯. ಶೇತದ್ವೀಪ

೨. ಬೃಂದಾವನದ ಮಧ್ಯ ಭಾಗದಿಂದ ತೆನೆಗಳ ವರೆಗಿನದ್ದು ಎರಡನೆಯ ಭಾಗ. ಇಂದು ಬೃಂದಾವನದಲ್ಲಿ ನಾಮ ಹಾಗೂ ಕಣ್ಣು ಮೂಗು ಇತ್ಯಾದಿ ಹಚ್ಚುವ ಭಾಗದಿಂದ ಕೂಡಿಕೊಂಡು ೬ ತೆನೆಗಳ ವರೆಗೂ ಇರುವ ಭಾಗವು ಮಂಟಪಕ್ಕೆ ಪ್ರತಿ ರೂಪವಾಗಿದೆ.

೩. ತೆನೆಗಳಿಂದ ಕೂಡಿದ ಭಾಗ ಮೂರನೆಯ ಭಾಗ.

ಇದು ೬ ಊರ್ಧ್ವ ಲೋಕಗಳಿಗೆ ಪ್ರತಿ ರೂಪವಾಗಿದೆ. ಭೂಲೋಕದ ಮೇಲೆ...

೧. ಭುವರ್ಲೋಕ

೨. ಸ್ವರ್ಗಲೋಕ

೩. ಮಹಾಲೋಕ

೪. ಜನೋಲೋಕ

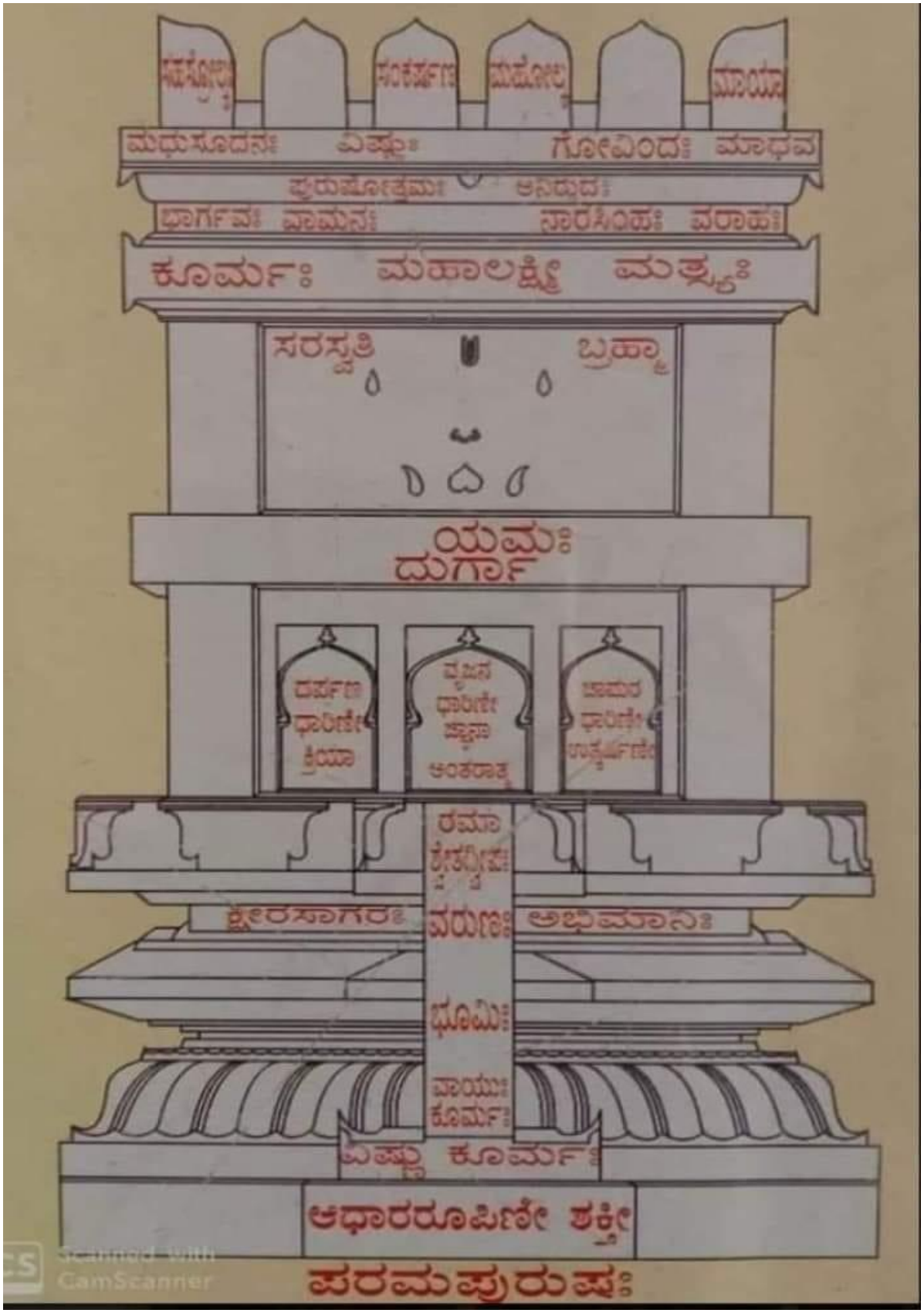
೫. ತಪೋಲೋಕ

೬. ಸತ್ಯಲೋಕ

ಶ್ರೀ ರಾಘವೇಂದ್ರತೀರ್ಥ ಗುರುಸಾರ್ವಭೌಮರು ಸತ್ಯಲೋಕದಿಂದಲೇ ಭುವಿಗಿಳಿದು ಬಂದ ಕಲ್ಪವೃಕ್ಷ - ಕಾಮಧೇನು.

ಶ್ರೀಮಂತ್ರಾಲಯ ಪ್ರಭುಗಳ ಬೃಂದಾವನದಲ್ಲಿರುವ ೭೧೩ ಸಾಲಿಗ್ರಾಮಗಳು ಪೀಠ ಪೂಜೆಯಲ್ಲಿ ಬರುವ ಭಗವಂತನ ಹಾಗೂ ಅವನ ಪರಿವಾರ ದೇವತೆಗಳಿಗೆ ಸೂಚಿತವಾಗಿವೆ.

ಶ್ರೀ ಗುರುಸಾರ್ವಭೌಮರು ಬ್ರಹ್ಮಾಂಡ - ಹರಿಮಂದಿರ - ಪೀಠಗಳಿಗೆ ಪ್ರತಿರೂಪವೆನಿಸಿದ, ಸುಂದರ ಬೃಂದಾವನದ ಕೆಳ ಭಾಗದಲ್ಲಿ ಕುಳಿತಿದ್ದಾರೆ. ಇದರಿಂದ ಶ್ರೀ ಗುರುರಾಜರ ಬೃಂದಾವನ ಶ್ರೀ ಹರಿಯ ಮಂದಿರವೇ ಆಗಿದೆ.


ಮಧುಸೂದನಃ
ವಿಷ್ಣುಃ
ಗೋವಿಂದಃ
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ಆಧಾರರೂಪಿಣೀ
ಶಕ್ತೀ
ಪರಮಪುರುಷಃ

ಶ್ರೀ ಗುರುರಾಜರ ಬೃಂದಾವನದಲ್ಲಿರುವ ಭಗವದ್ರೂಪಗಳು

ಶ್ರೀ ವಿಜಯರಾಯರು...

**ರಾಮ ನರಹರಿ ಕೃಷ್ಣ ಕೃಷ್ಣರ ।

ನೇಮದಿಂದೀ ಮೂರ್ತಿಗಳ ಪದ ।*

ತಾಮರಸ ಭಜನೆಯನು ಮಾಳ್ಪರು ।

ಕೋಮಲಾಂಗರು ಕಠಿಣ ಪರವಾದಿ ।।*

ಹಾಗೆಯೇ...

ಅಲವಬೋಧ ಮಿಕ್ಕಾದ ಮಹ । ಮುನಿ ।

ಗಳು ಸಾಂಶದಿ ಒಂದು ರೂಪದಿ ।

ನೆಲೆಯಾಗಿ ನಿತ್ಯದಲಿ ಯಿಪ್ಪರು ।

ಒಲಿಸಿ ಕೊಳುತಲಿ ಹರಿಯ ಗುಣಗಳ ।।

ಶ್ರೀ ಗೋಪಾಲದಾಸರು.

ನರಹರಿ ರಾಮ ಕೃಷ್ಣ ಸಿರಿ ವೇದವ್ಯಾಸ ।

ಎರಡೆರಡು ನಾಲುಕು ಹರಿ ಮೂರ್ತಿಗಳು ।

ಪರಿವಾರ ಸಹಿತವಾಗಿ ಸಿರಿ ಸಹಿತ ನಿಂದು ।

ಸುರಗುರು ಮಧ್ವಾಚಾರ್ಯರೇ ಮೊದಲಾಗಿ ।

ತರವಾಯದಲ್ಲಿನ್ನು ತಾರತಮ್ಯಾನುಸಾರ ।

ಪರಿಪರಿ ಯತಿಗಳು ಯಿರುತಿಪ್ಪವರಿಲ್ಲಿ ।।

ಶ್ರೀ ವೆಂಕಟವಿಠಲರು...

ಸತ್ಯಾಧಿ ಗುಣಸಿಂಧು ವೆಂಕಟವಿಠಲನ್ನ ।

ನಿತ್ಯ ಸನ್ನಿಧಿಯಿಂದ ನಿರುತ ಪೂಜೆಯಗೊಂಬ ।

ಬೃಂದಾವನ ನೋಡಿರೋ ।।

ಶ್ರೀ ಗುರು ಜಗನ್ನಾಥದಾಸರು...

ಶ್ರೀ ನಾರಸಿಂಹ ಯದುವೀರ ರಘುತ್ತಮಾಖ್ಯ ।

ವಾಶಿಷ್ಠಕೃಷ್ಣ ಹಯತುಂಡ ಪದಾಬ್ಜಭೃಂಗ ।।

ಹಾಗೆಯೇ ಇನ್ನೊಂದು ಪದ್ಯದಲ್ಲಿ ಶ್ರೀ ಗುರು ಜಗನ್ನಾಥದಾಸರು...

ಶ್ರೀವರನುತಾ ಚಕ್ರ ರೂಪದಿ ।

ಜೀವೋತ್ತಮ ಪ್ರಾಣದೇವನು ।

ಸಾವಿರಾಸ್ಯನೇ ರಾಯರೆಂದು ಸುರರು ನಿಂತಿಹರು ।।

ಅಲವಬೋಧ ಸುತೀರ್ಥ ಮುನಿಗಳು ।

ಹಲವು ಕಾಲದಿ ನಿಂತು ಜನರಘ ।

ವಳಿದು ಕೀರುತಿಯಿತ್ತು ಲೋಕ ವಿಖ್ಯಾತಿ ಮಾಡಿದರು ।।

ಎಲ್ಲ ಕಾಲದಿ ಪ್ರಾಣ ಲಕುಮೀ ।

ನಲ್ಲ ನಿನ್ನೊಳು ನಿಂತು । ಕಾರ್ಯಗ ।

ಲೆಲ್ಲ ತಾನೇ ಮಾಡಿ ಕೀರ್ತಿಯು ನಿನಗೆ ಕೊಡುತಿಪ್ಪ ।।

ಶ್ರೀ ಕನಕಾದ್ರಿವಿಠಲರು...

ಸ್ವಾಮಿ ನಿಮ್ಮರಿದೇನೆಂದು ಸುಮಹಾ ವೃಂದಾವನದ ।

ಆ ಮೂಲಾಗ್ರದಲಿ ಅಣು ಮಹದ್ರೂಪಾನಂತ ವಿಶ್ವ ದಾಸ್ಯೆಕೂಡಿ ।

ಶ್ರೀ ಮಹಾಲಕ್ಷ್ಮೀಕಾಂತ ತುರ್ಯ ಶಿರದ ಮೇಲೆ ।

ರಾಮ ವಿಶ್ವಾದಿ ಸುರರು ತೆನೆ ಕಂಕಣದಿ ಋಷಿಗಳು ।

ಆ ಮಹಾ ಹೃದ್ದೇಶದಿ ಪಿತ್ರಾದಿಗಳು । ಈ ।

ನೇಮದಿ ಕೆಳ ಕಂಕಣದಿ ಗಂಧರ್ವರು ।

ಈ ಮಾಡಗಳಲ್ಲಿ ಕ್ಷಿತಿಪರು ಪೀಠಾದಲ್ಲಿ ।

ಸ್ವಾಮಿ ಕಮಲಾಭಾದಿ ಯತಿಗಳು ।

ಸಮಸ್ತ ದಾಸರಿಹರು ವೇದಿಕದಿ ಪ್ರಾಕಾರದಲ್ಲಿ ।

ಭೂಮಿ ಸುರರು ಅಂಗಳದಿ ।

ಶೀಮೆ ರಾಯರು ಅನೇಕ ಶಾಖಸ್ತ ।

ರೋಮಾಂಚನರಾಗಿ ಕೈಯೆತ್ತಿ ತುತಿಪರೋ ।

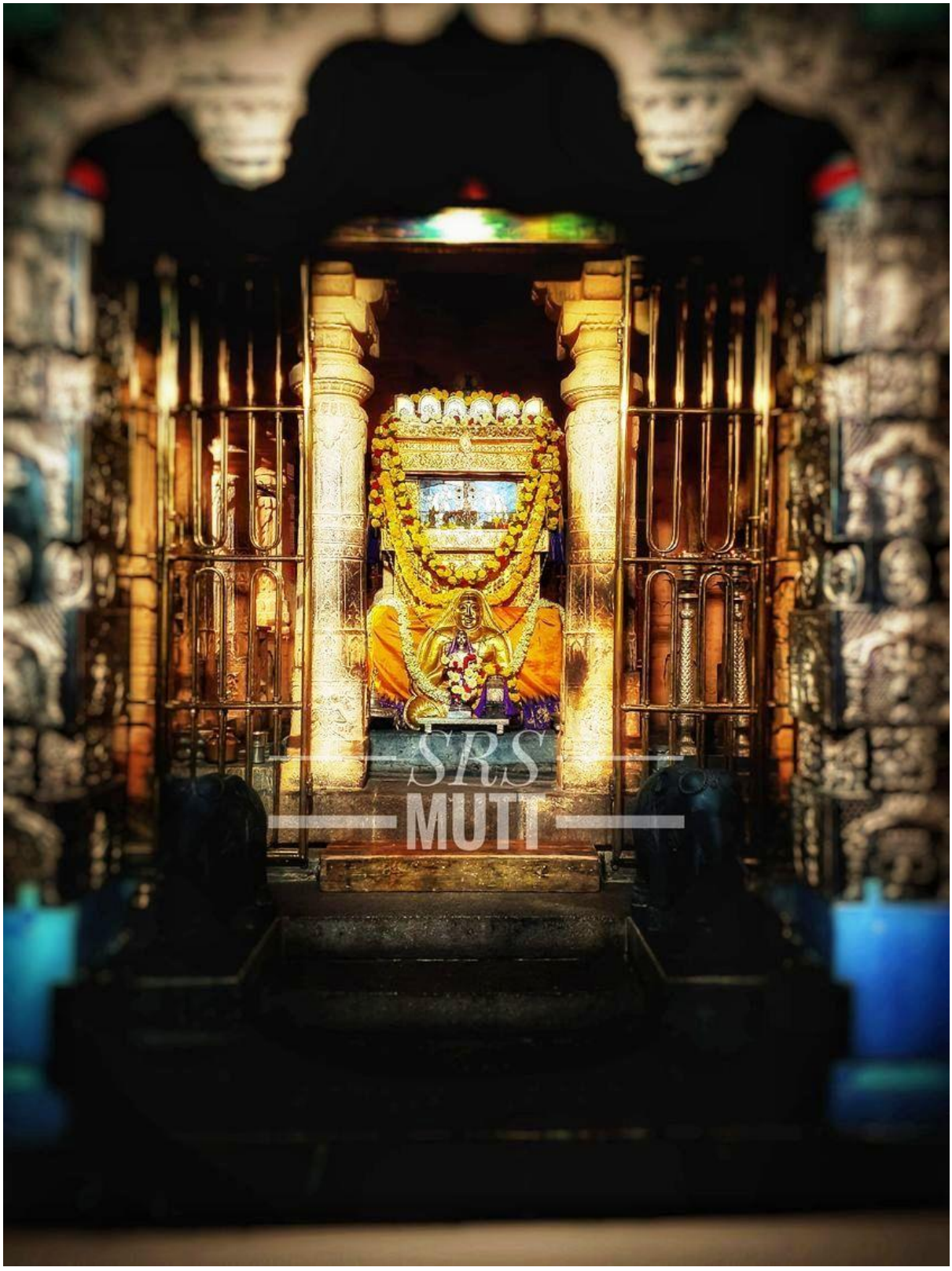
ಶ್ರೀಮಂತ ಗುರು ರಾಘವೇಂದ್ರಂತರ್ಯಾಮಿ ।

ಶ್ರೀಮಂತ ಕನಕಾದ್ರಿವಿಠಲ ।

ನೀ ಮರೆಯದೆ ಜ್ಞಾನ ಶುದ್ಧಿಯ ನೀಯೋಗಿ ।।

ಹೀಗೆ ಶ್ರೀ ಭಗವಂತನ ವಿಭೂತಿ ರೂಪಗಳಿಂದಲೂ, ಶ್ರೀ ವಾಯುದೇವರ ನಿತ್ಯಾವೇಶದಿಂದಲೂ; ಶ್ರೀಮದಾಚಾರ್ಯರೇ ಮೊದಲಾದ ಯತಿವರೇಣ್ಯರ ಸನ್ನಿಧಾನದಿಂದಲೂ ಕೂಡಿರುವವರು ಶ್ರೀ ಗುರುರಾಜ ಗುರುಸಾರ್ವಭೌಮರು!!

(Sangraha @ bhargavasarma Facebook Timeline)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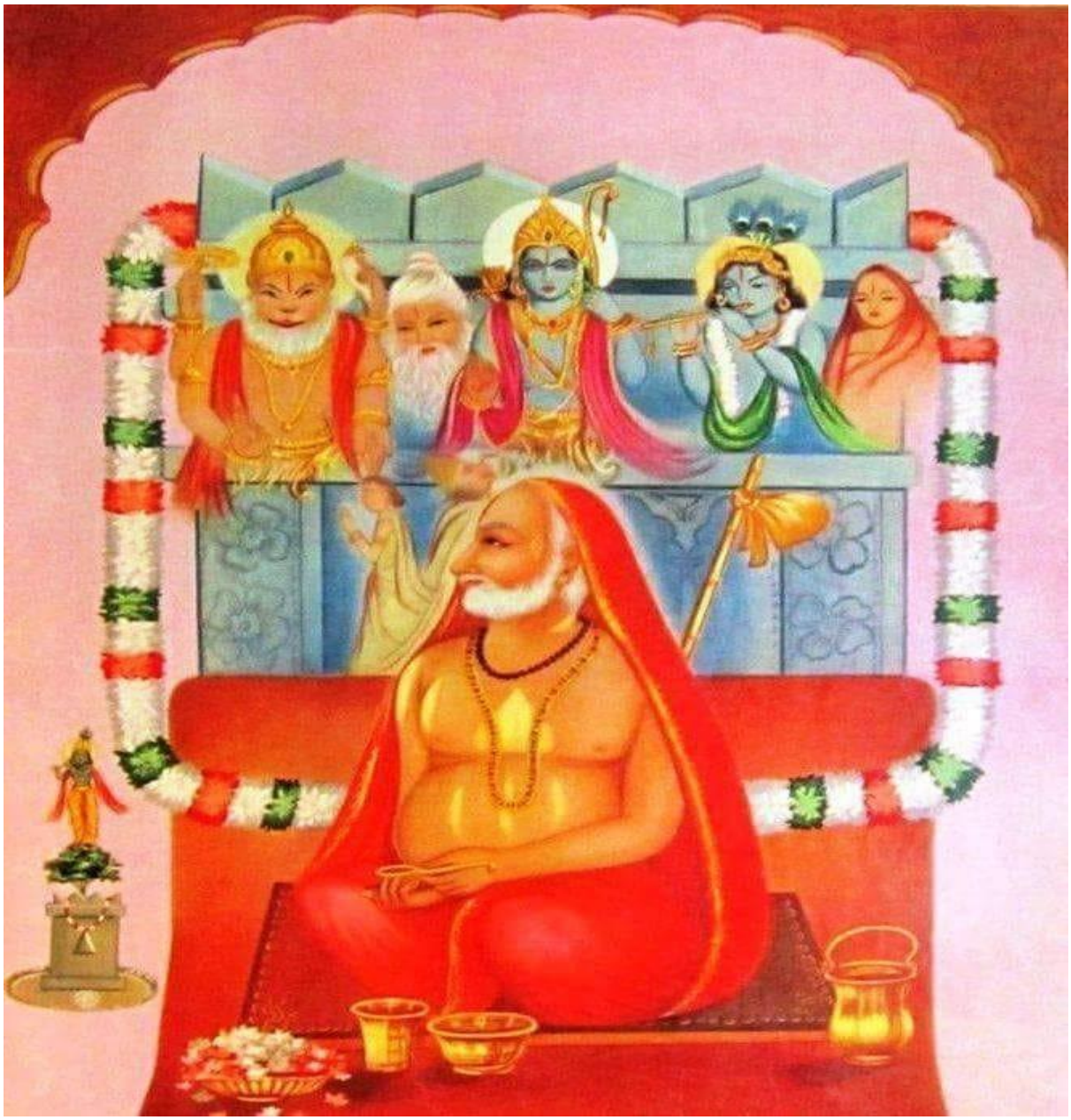
Well within the ambit of Dvaita siddhantha RAGHAVENDRA is a unique & matchless heritage.



Had **PrahladaRaayaru** been selfish and returned back to Vaikunta when he was called by none other Bhagavantha in the form of Lord Narasimha what would have happened?

But, Prahlada Raayaru didn't do that. He politely refused and instead preferred to stay back on earth propagating the divine culture and bhakti of **ParamaAtma SriManNarayana**.

Sri Prahlada Rayaru is Bhakti-Vibhootiroopa of Bhagavanta. Sri Krishna says in Bhagawadgita that He is Prahlada among the devoted.

He is one of the greatest devotees of Vishnu, Parama Bhaagavatottama. He (**Shankukarna**) is Vishnu Parivaara Devata having visesha Vaayu aavesha.

Sri Guru Raayaru is an incarnation of Bhakta Prahlada (Prahlada Raayaru) whose Apratima Vishnu Bhakti has been mentioned by Sri **Madhvacharya** in his scripts;

ShankukarNaakhyadevastu bramhashapaachcha bhootale |
Prahlaad iti vikhyaato bhoobhaar kshapaNE ratah |
sa eva RAAGHVENDRAAKHYA:kalau MANTRALAYEABHAVAT|

[above sloka from Sri Narasimha Purana indicates Sri GuruRaayaru's lineage from Shankukarna - Prahlada.]

Worshiping Sri Guru RaAyaru is Hari Preeti. Only such of those who follow the footsteps of Sri Guru Raayaru will get the Grace of Lord Narasimha. Bhagawan Vishnu will not get pleased if His devotees are ignored/disrespected.

Several Daasa Sreshtas including Sri Vijaya Dasaru have worshipped/extolled the glory of Sri Guru Raayaru. There is no exception that people from all walks of life including Yatis

worship Sri Guru Raayaru and visit Mantralayam the abode Guru Sri Raaghavendra.

Irrespective of affiliation, Sri Rayaru Brundavans are established and spread across the country. This itself shows the glory, value and significance of Sri GuruRayaru.

With so much of sanctity, significance and merits associated with; one should never resort to dosha chintana; disrespect or abuse or ignore Sri Guru RaAyaru. Our Saadhana is and should be through RaAyaru only.

His dhyaana/remembrance/aaraadhana/worship should be niranthara....

- every day,
- every hour,
- every minute,
- every second and in
- every situation.
- Sarvakaala - SarvaAvastha;

For unlearning Vipareeta Jnaana and learing Yathartha Jnaana one should worship Sri Guru Raayaru;

A well-wisher of society, Sri Raghavendra Swamy is a great divine and gifted soul destined to provide solace and succor to millions of needy people.

He is...

- A helping hand to the needy;
- a remedy to the suffering;
- a consolation to the grieved;
- a healer to the sick;

- Bhava Roga Vaidya (doctor of humanity)
- Sri Guru Raayaru is Mr. Dependable to the common man.

POOJYAAYA the very word itself gives a sensational feeling of humility and respectfulness towards Sri GuruRaAyaru who is PoojyaAya; Poojaniiya; the one who is venerable, worshipable, worthy of worshiping;

the one whose name in the recent history of Hindu religion and spirituality is mesmerizing, highly popular, considered as a remedy, a healer, which people will be longing to recite;

He is RAGHAVENDRA, Mantralaya Guru Sarvabhouma popularly RaAyaru undoubtedly the most acclaimed Saint, verily a divine royal lineage. Kaliyuga Kamadhenu, Kalpavriksha; His glory is everlasting. He should always be adored with utmost reverence; devotion; faith; obeisance, gratitude.

Today his temples are spread across the globe with millions of devotees adoring him. Perhaps my words are inadequate to describe Him. One can only feel him rather experience him by his worship. To describe Guru Rayaru "kEnasHakyate" naMbi keTTavarillavO ee gurugaLa | naMbadE keDuvaruMTE"

Prahlada Raayaru always believed & had utmost/unstinted faith in Hari sArvottama SriManNarayana who protected him every time from the hardships of his father Hiranyakasipa. Same faith percolated down in all his incarnations & Sri GuruRaayaru is no exception to this dictum.

Same way all of us should have utmost faith & trust in Sri GuruRaayaru who is Bhavaroga Vaidya; panacea for all illness.

If and if only one surrenders at the lotus feet of

GuruRaaghavendra and worship/serve Him with all humility, sincerity, devotion and trust, for such,

He (Raghavendra) becomes Kalpavruksha/Kaamadhenu & also bestows upon, Hari Sarvottama Jnyaana & Hari Bhakti which is Sathya, which is Dharma. Rayaru charitre, mahime, gunastavana never ends; our capacity to describe him is limited, when our limit is reached we abandon it half way.

Rayaru seva doesn't mean and limited to only doing Pradakshina around His Brundavana. Spreading the glory, significance and merits of Sri GuruRaayaru is also Raayaru SEva. Please do it Yatha-shakti.

If Raghavendra Stothra spells out mostly the merits of worshiping Sri GuruRaayaru, Sri Raghavendra Mangalashtaka describes mostly the glory of Sri GuruRaayaru. Both composed by Sri Appannacharya are the gems that came out from his desk a great service to the devout society.

Raayaru charitre, mahime, gunastavana never ends; our capacity to describe him is limited and when our limit is reached we abandon it half way.

Sri Vaadeendra theertharu openly says that Rayaru is the only choice for all people in this era.

Yatha-shakti, Yatha yogyata Sri GuruRaayara chintana.

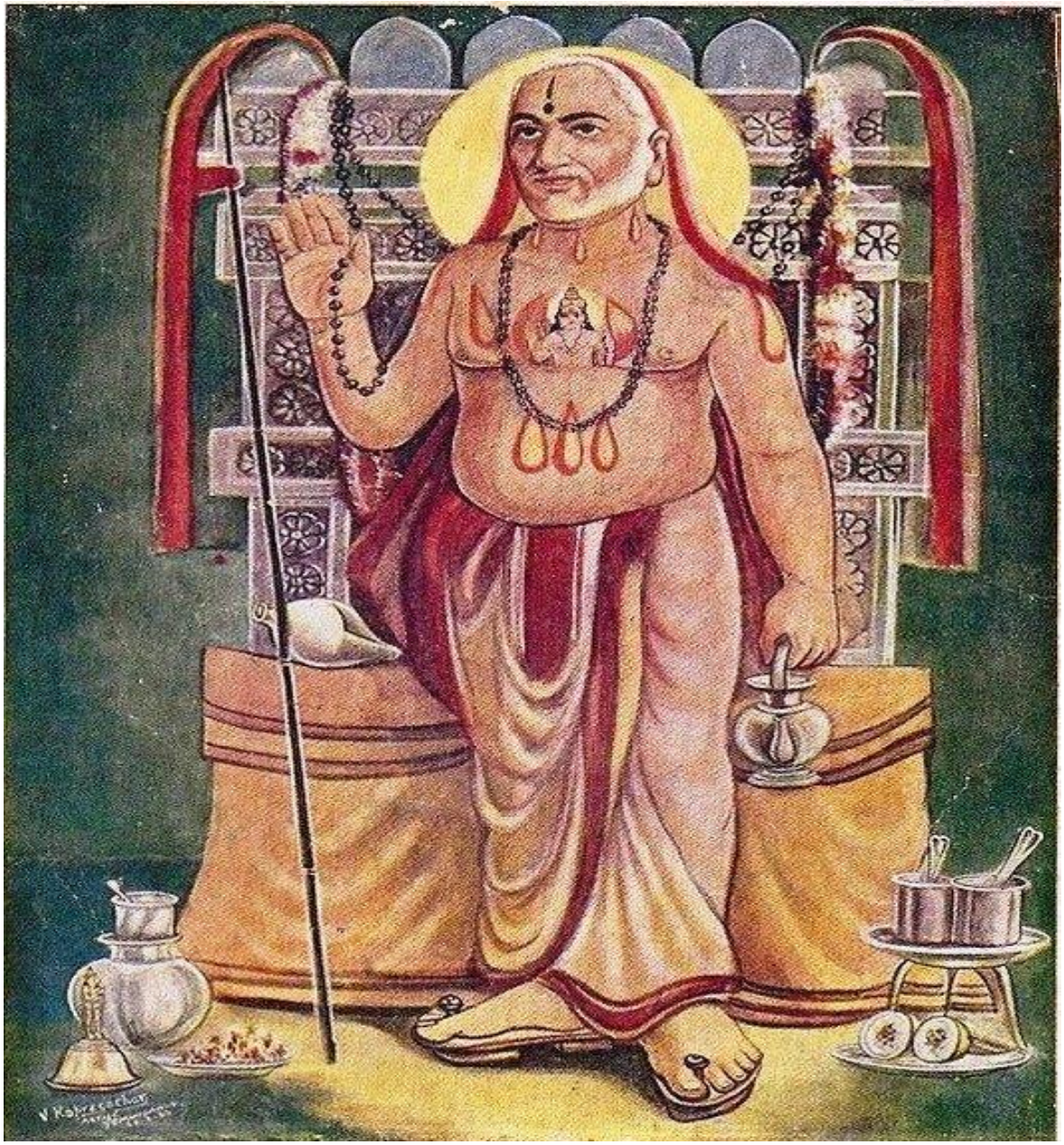
Sri GuruRaajo Vijayate
Hari Sarvottama – Vaayu Jeevottama
nAhAm kArtA hAriH kArtA

पूज्याय राघवेंद्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥

श्री मन्मूलरामो विजयते

ಶ್ರೀ ರಾಘವೇಂದ್ರಾಯ ನಮಃ

Sri Raaghavendra Vaibhava



Worshiping Gurus' (preceptor) is a tradition in Bharateeya Samskruti that is in vogue since time immemorial and Hindu philosophy confers paramount importance to spiritual Gurus. They are regarded as a link between an individual and immortal; a transparent personification of divine grace and compassion.

If we absolutely surrender to a true Guru with true devotion without any reservation, he will save us from all sorrow and suffering > shows the path to salvation.

Divine gifted Guru Sarvabhouma Sri Raghavendra Swamy of Mantralayam; one of the most acclaimed Saints,

a true and pious Guru,

an embodiment of compassion;

is in the forefront of such divine and noble souls who have taken birth on this earth in the recent Indian history.

Sri Guru Raayaru has performed several miracles when he was alive and also after entering the Brundavana.

Even today, devotees continue to experience His miracles and divine grace.

A well-wisher of society, Sri Raghavendra Swamy is a great divine and gifted soul destined to provide solace and succor to millions of needy people. He is...

- A helping hand to the needy;
- a remedy to the suffering;
- a consolation to the grieved;
- a healer to the sick;
- Bhava Roga Vaidya (doctor of humanity)
- Sri Raayaru is Mr. Dependable to the common man.

While Guru Sri Raaghavendra Swamy is worthy to be adored on a daily basis; three dates are most important in His calendar. They are...

Phalguna sukla Sapthami celebrated as Sri Raghavendra Theerthara Vardhantotsava (Jayanthi), the day Kaamadhenu, Kalpavruksha, Parimalaacharya, Guru Saarvabhouma, Poojyaaya, Sri Raghavendra swamy of Mantralayam was born.

Phalguna Sukla Dwiteeya the day, the sacred name, the powerful Taaraka manthra **Raaghavendra** took birth and Sri Raayaru took sanyasa Deeksha and ascended the throne of Vedanta Saamraajya founded by Saint Sri Madhvaachaarya. This day is celebrated as Sri Guru Saarvabhoumara Pattabhisheka Dinotsava.

Sraavana Bahula Dwiteeya the sacred day Sri Raghavendra Swamy the great saint of Madhva philosophy; Avathaara Purusha (Prahlada-Baahlika-Vyaasa Raayaru) Daivaamsha Sambhoota, made Sajeeva Brundavana Pravesa in the year 1671 AD that is celebrated as Sri Raayara Aaraadhana.

Vardhantotsava (Rayaru Janmadinotsava)

*The term **Vardhanti** is derived from the element Vrdh meaning to grow (Vrddhi); Vardhamana that we generally come across, denotes to prosper, to grow, progressing; Vardhana means extension; Therefore, it is appropriate to use term Vardhanti for Janmadinotsava.*

Shankukarna (Prahlada-Bahleeka-VyasaRaja…) started last leg of his journey on Earth by taking his fourth birth as Venkatanathacharya (Raghavendra Poorvashrama naama) specially to worship Sri MoolaRaama Devaru as per his soul desire in his Moolaroopa.

Shankukarna > Prahlada > Raghavendra

श्री नृसिंह पुराणद वचनदंतॆ...

शंखुकर्णाख्य देवस्तु ब्रह्म शापाश्च भूतलॆ ।

प्रह्लाद इति विख्यातो भूभार क्षपणे रतः ॥

स एव राघवेंद्राख्य यति रूपेण सर्वदा ।

कलौयुगे रामसेवां कुर्वन् मंत्रालये भवेत् ॥

ಶ್ರೀ ನೃಸಿಂಹ ಪುರಾಣದ ವಚನದಂತೆ...

ಶಂಖಕರ್ಣಾಖ್ಯ ದೇವಸ್ತು ಬ್ರಹ್ಮ ಶಾಪಾಶ್ಚ ಭೋತಲೇ ।

ಪ್ರಹ್ಲಾದ ಇತಿ ವಿಖ್ಯಾತೋ ಭೂಭಾರ ಕ್ಷಪಣೇ ರತಃ ।।

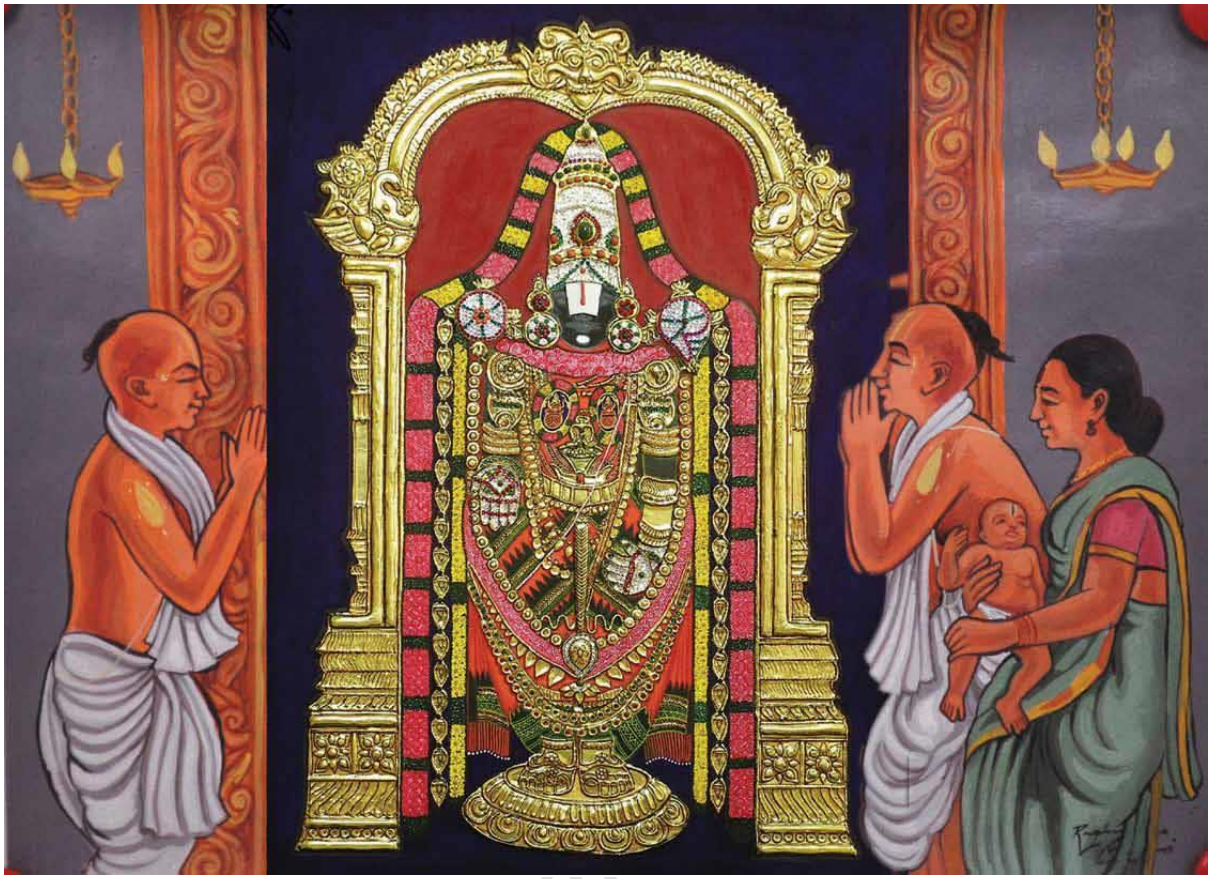
ಸ ಏವ ರಾಘವೇಂದ್ರಾಖ್ಯ ಯತಿ ರೂಪೇಣ ಸರ್ವದಾ ।

ಕಲೌಯುಗೇ ರಾಮಸೇವಾಂ ಕುರ್ವನ್ ಮಂತ್ರಾಲಯೇ ಭವೇತ್ ।।

(above sloka from Sri Narasimha Purana testifies Sri GuruRaayaru's lineage from Shankukarna > Prahlada)

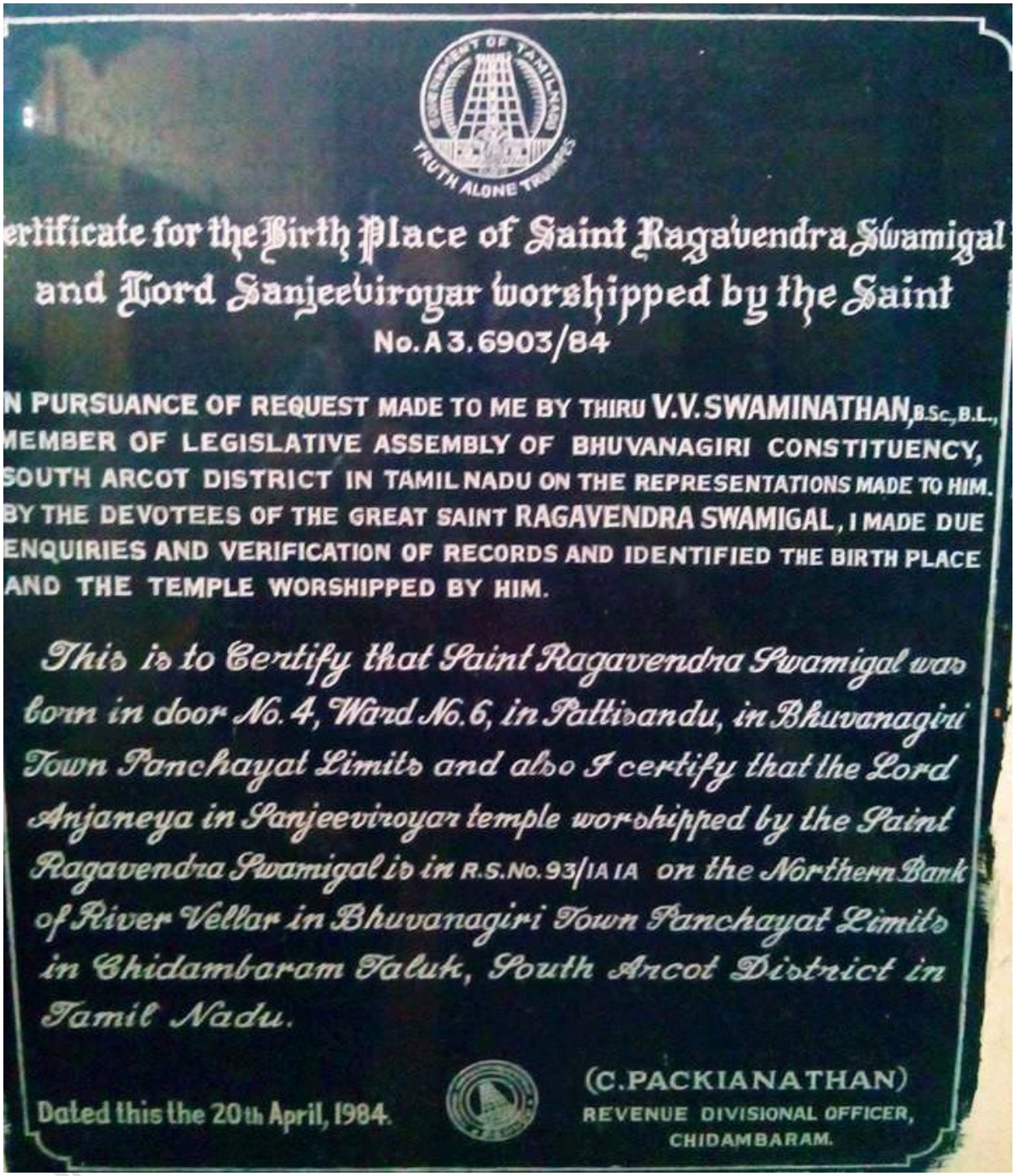
Raghavendra born as a gifted son of Thimmana Bhatta & Gopikamba in the family (manetana) of Powsthika Vamsa, belonging to Goutama Gothra with the Grace of Lord Sri Venkateswara was aptly named as Venkatanatha.

Popularly and affectionately called as Raayaru, Sri Raghavendra Swamy was born in the lunar year, Manmathanaama Samvatsara, Phalguna Sukla Sapthami, GuruVaasara, in the constellation of Mrigasira nakshatra, in the calendar year 1595 at Bhuvanagiri near Chidambaram (Tamil Nadu)



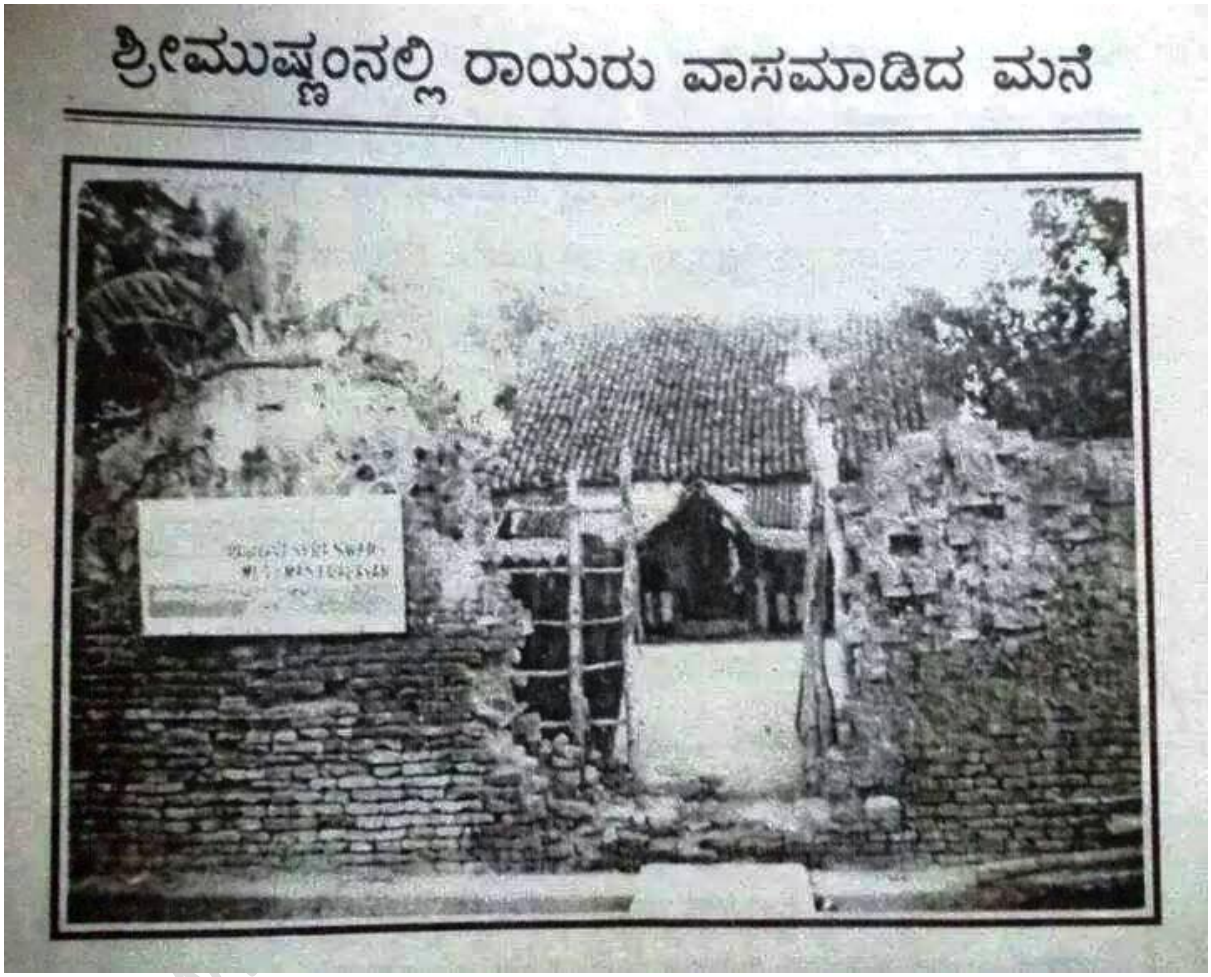
ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳು ಹುಟ್ಟಿದ ಸ್ಥಳ

The Birth place of Sree Raghavendra Svamiji


ertificate for the Birth Place of Saint Ragavendra Swamigal
and Lord Sanjeeviroyar worshipped by the Saint
No. A3. 6903/84
IN PURSUANCE OF REQUEST MADE TO ME BY THIRU V.V. SWAMINATHAN, B.Sc., B.L.,
MEMBER OF LEGISLATIVE ASSEMBLY OF BHUVANAGIRI CONSTITUENCY,
SOUTH ARCOT DISTRICT IN TAMIL NADU ON THE REPRESENTATIONS MADE TO HIM.
BY THE DEVOTEES OF THE GREAT SAINT RAGAVENDRA SWAMIGAL, I MADE DUE
ENQUIRIES AND VERIFICATION OF RECORDS AND IDENTIFIED THE BIRTH PLACE
AND THE TEMPLE WORSHIPPED BY HIM.
This is to Certify that Saint Ragavendra Swamigal was born in door No. 4, Ward No. 6, in Pattisandu, in Bhuvanagiri Town Panchayat Limits and also I certify that the Lord Anjaneya in Sanjeeviroyar temple worshipped by the Saint Ragavendra Swamigal is in R.S.No. 93/1A1A on the Northern Bank of River Vellar in Bhuvanagiri Town Panchayat Limits in Chidambaram Taluk, South Arcot District in Tamil Nadu.
Dated this the 20th April, 1984.
(C.PACKIANATHAN)
REVENUE DIVISIONAL OFFICER,
CHIDAMBARAM.

Sri Raayaru Brundavana has come up at the place where He was born in Bhuvanagiri.

Sri GuruRaayaru stayed at SriMushnam the BhuVaraha kshethra and the house where Sri Raayaru stayed a Brundavana has come up. It is said that it is (Ekashila Brundavana) has been carved out from the remains of Moola Brindavana at Mantralayam.

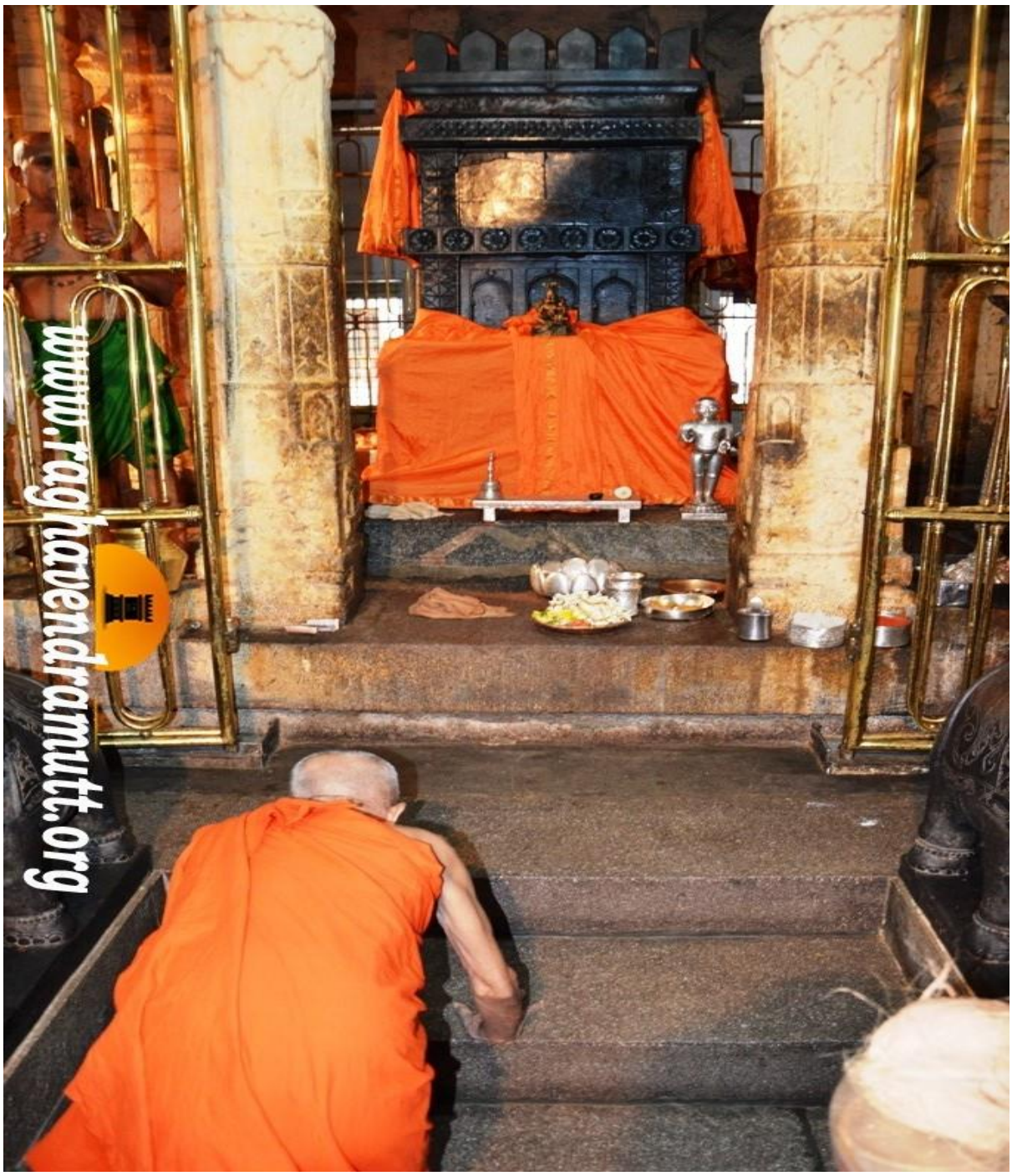


www

Verily a Divine Royal lineage all through…

- Shankukarna (Vishnu Parivaara Devata)
- Prahlada (Chakravarthi/Emperor)
- Bahlika (Raaja/Kuru King)
- Vyaasaraayaru (VyasaRajaru) followed by,
- RaghavendraSwamy [RajaAdhiraaja Guru Saarvabhouma]

Several DaasaSreshtas including Sri VijayaDasaru have worshipped Sri Guru Raayaru. There is no exception that people from all walks of life including Yatis worship Sri Guru Raayaru and visit Mantralayam to have darshan of Guru Sri RaaghavendraRu.



Pattabhishekotsava

Phalguna Sukla Dwiteeya, the auspicious day,
the sacred name, powerful Tharaka mantra,
RaAgHavendra took birth in the year 1621.

the sacred day, Mantralaya Guru Sarvabhouma, Rajaadhiraaja Guru Sri RaghavendraSwamy (GuruRayaru) took Sanyasa deeksha, ascended the throne of VedantaSamrajya founded by Sri MadhvacharyaRu.

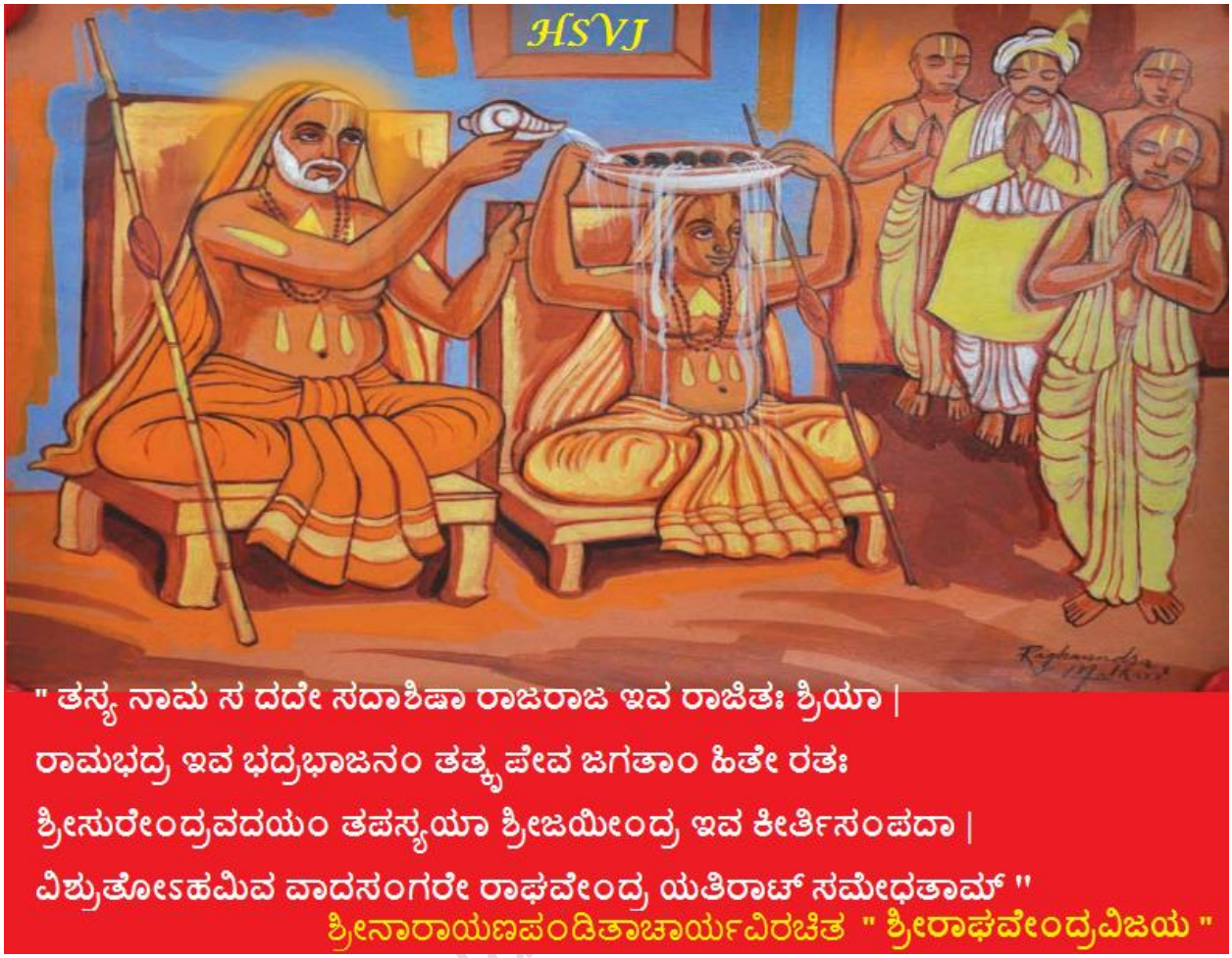
It was in the year 1621 A.D. of Durmathi Naama Samvatsara, Phalguna Sukla Dwiteeya,
Sri Venkatanathacharya (Poorvasrama naama of
Sri Raaghavendra Swamy) took Sanyasa Deeksha from his Guru Sri SudheendraTheertharu.

Sri RaghavendraSwamy took his Sanyasa Deeksha
at Tanjavur (Tanjore) in Tamilnadu and was honoured by the King of Tanjavur Sri RaghunathaBhoopaala.

At the place [Vadavar (Vadavattangarai) near Tanjavur in Tamil Nadu] where Sri GuruRaayaru (Venkatanatha) took Sanyasa

Deeksha, a Brundavana has come up with a unique significance which is revered as SarpaPeetaBrundavana.

Sri GuruRaayaru was admired by his Guru Sri SudheendraTheertharu that, Raaghavendra was like Lord SriRamachandra in wishing the world all well with the grace of Lord Sri Rama.



On that occassion after SHRI SUDHEENDRA TEERTHARU completed the pattabhisheka of RAYARU, the king of Tanjavur, RAGHUNATHA NAYAKA had organized a Cultural bonanza for his subjects.

Inaugurating the function, he had composed a poem extempo (ashukavana) – (Sangraha)

का वा विश्णु हृदब्जगा कुरुपतेर्मित्रम् च् किम् तद्वद ।,

को वर्षत्यमलम् जलम् कलियुगे को वाञ्छितेष्ठप्रदः ।

अर्थ्यम् किम् विधनैः युयुत्सुरथ को वा ब्रम्हपत्नीशुभा ।

पूज्यः कोत्तर प्राथमाक्षरयुतश्रीमध्वपीठाधिपः ॥

का वा विश्णु हृदब्जगा

Who is residing in the hrudaya kamala of vishNu?
Ans: "shri" rama

कुरुपतेर्मित्रम् च् किम् तद्वद

Who was the friend of Duryodhana?
Ans: "rA"dhEya

को वर्षत्यमलम् जलम्

What will discharge pure water"
Ans: "gha"nam [Cloud]

कलियुगे को वाञ्छितेष्ठप्रदः

In Kaliyuga who grants the desires?
Ans: "vEn"katesha

अर्थ्यम् किम् विधनैः

What is needed by one in poverty?
Ans: "dra"viNam [Wealth]

युयुत्सुरथ

What was the name of chariot of yuyutsu
Ans: "yO"ddhA

को वा ब्रम्हपत्नीशुभा

What is the name of Bramha's wife?
Ans: "gi"rvANi

पूज्यः कोत्तर प्राथमाक्षरयुतश्रीमध्वपीठाधिपः

Pick the first letters from the answers to the above questions to know who is the peethAdhipati of madhwa sAmrAjya

Shri+rA+gha+vEn+dra+yO+gi

shri rAghavEndra yOgi

ये नित्यम् गुरुराघवेंद्र चरणांभोजम् भजेत्यादरा

तत् कारुण्यभरेण सर्वसुकलपारीणताम् मंगलम् ।

वादे वैरिसुधीजयम् शृतिमतस्योत्कर्षणे धिष्णताम्

मोदन्ते भुवने सुकीर्तिलसितास्तेवाप्तकाम धृवम् ॥

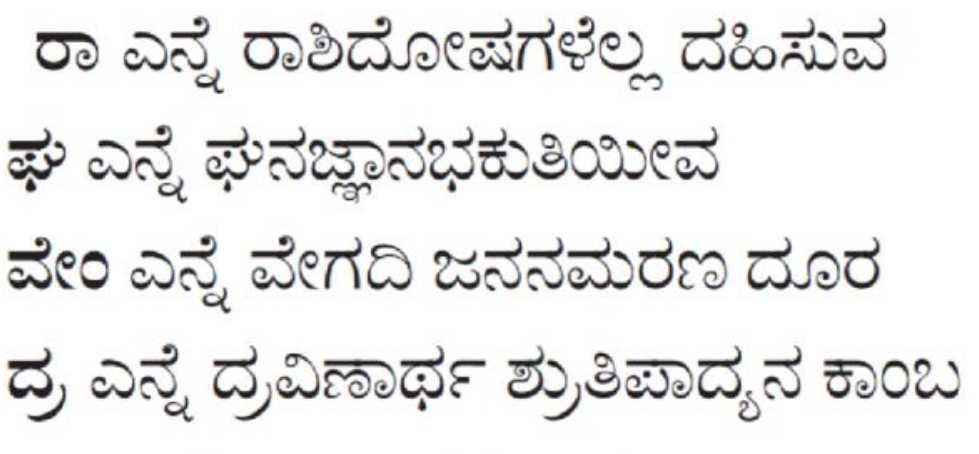
ಯೇ ನಿತ್ಯಮ್ ಗುರುರಾಘವೇಂದ್ರ ಚರಣಾಂಭೋಜಮ್ ಭಜೇತ್ಯಾದರಾ
ತತ್ ಕಾರುಣ್ಯಭರೇಣ ಸರ್ವಸುಕಲಪಾರೀಣತಾಮ್ ಮಂಗಲಮ್ |
ವಾದೇ ವೈರಿಸುಧೀಜಯಮ್ ಶೃತಿಮತಸ್ಯೋತ್ಕರ್ಷಣೇ ಧಿಷ್ಣತಾಮ್
ಮೋದನ್ತೇ ಭುವನೇ ಸುಕೀರ್ತಿಲಸಿತಾಸ್ತೇವಾಪ್ತಕಾಮ ಧೃವಮ್ ||

Those who everyday pray and contemplate with bhakti on the Lotus feet of GURU Sri RAGHAVENDRA TEERTHARU, such people by the benevolent grace of GURU RAGHAVENDRA will gain mastery on all satt shastras.

They will always be victorious in all their endeavors, they will always win over their opponents, they will gain mastery and expertise in expounding vaidika matha, they will become famous, earn lot of popularity and all their desires will be fulfilled.

This was composed by Shri nArayaNAcharya, a relative of Sri Venkatanatharu on the eve of Sri GURU RAYARU's Pattabhisheka.

What is to be noted is that this is not a charama shloka kind of verse but one which was composed on the day of Sri RAYARU's pattabhisheka. So, for Sri NarayaNacharyaru to talk with such conviction on swarupa of Sri Rayaru means, his power to grace his bhaktas/followers/ dependents was established even before Sri Venkatanatharu became a Paramahamsa yati. (sangraha)



Ra enne raasi doshagala dahisuva (burn heaps of our faults);
Gha enne Ghana Gnaana bhakutiyeeva (grant immense devotion filled with knowledge and wisdom);
Ven enne vegadi janana marana doora (helps in speedy liberation from the cycle of births and deaths);
Dra enne dravinartha shruti padyana kaamba (blessed with a vision of Lord Sri Hari);
(Thus said, Sri **GopalaDasaru** a prominent Saint from Haridasa tradition)

Sri **JagannathaDasaru** an ardent devotee of Sri Guru Raayaru, in his composition; Sri Raaghavendra Ashtaakshara Stothra extolled the significance of each letter as follows…

Ra relieves one from all the diseases (roga);
Gha enhances longevity, glory and strength of the person;
Va will result in gain of worldly riches;
Dra will drive away the sins of the person chanting;
Ya one will not be troubled by Yama-Dharmaraja;

Na one will be bestowed with higher positions; and chanting of **Ma** one will be blessed with riches equaling that of Mahendra;

Sri GuruRaayaru (Sri Venkatanathacharya) was born & also took sanyasa deeksha, became RAAGHAVENDRA in the sacred lunar month PHALGUNA maasa befitting to the name Phalguna (PHALA + GUNA); +

Phala means merits and Guna means qualities and
Sri GuruRaayaru is a highly auspicious Saint who is full of meritorious qualities. Befitting to its etymology, Sri Guru RaAyaru born in the sacred month Phalguna maasa is
> KalpaVruksha KaamaDhenu.

Since then & even today there is no looking back; the name "RAGHAVENDRA" went on to become very popular by heaps & bounds like a Tharakamanthra.
Very few names in the history have become popular, everlasting and match up to the expectations of their given names.

One such name in the recent spiritual history of Hindu religion which is very popular, powerful, mesmerizing, considered as a remedy, a healer, a consolation, which people will be longing to recite is RAAGHAVENDRA, that
of Mantralaya Sri RaghavendraSwamy undoubtedly the most acclaimed Saint. What a beautiful culmination of divinity, spirituality, piousness, compassion added with merits in the name "RaAgHavEndra" who has physically lived and spiritually living up to its reputation.

Salutations to Sri SudheendraTheertharu who presented to the world (through Bhagawad prerana) a divine gift in the form of auspicious "RaAgHavEndra".

Did U know? - RAAGHAVENDRA is one of the names of Lord SriRaAma (Sri RaAmaDwaAdasaNaAmaStothram - BrahmandaPurana)

well within the ambit of Dvaitasiddhantha RAGHAVENDRA is a unique & matchless heritage.

Raayaru Aaraadhana (**Brundavana Pravesha**)

What is the uniqueness of Moola Brundavana of Sri Raghavendra Swamy and why did Sri Guru Raayaru choose Mantralayam as the spot for his Brundavana (abode)?

Sri Guru Raayaru took his Diwan Venkanna to a place called Maadhavaram (near Mantralayam) and identified a rock stone on which Lord Sri Rama sat during his search travel for Goddess SitaDevi in Tretha Yuga.

Sri Rayaru wanted his Brundavana to be built with the stone of that particular rock that was sanctified by Lord Sri Rama's touch (sparsha).

Lord Sri Ramachandra's sojourn at Madhavaram (near Mantralayam) during his Vanavaasa; the stone on which Lord Sri Raama rested became the fort of Sri GuruRaayara Moola Brundavana on the banks of TungaBhadra;

Uniqueness of Moola Brundavana

Sri Raaghavendra Swamy was in search of an appropriate spot at Manchali (Mantralayam) to make it as his abode (Brundavana).

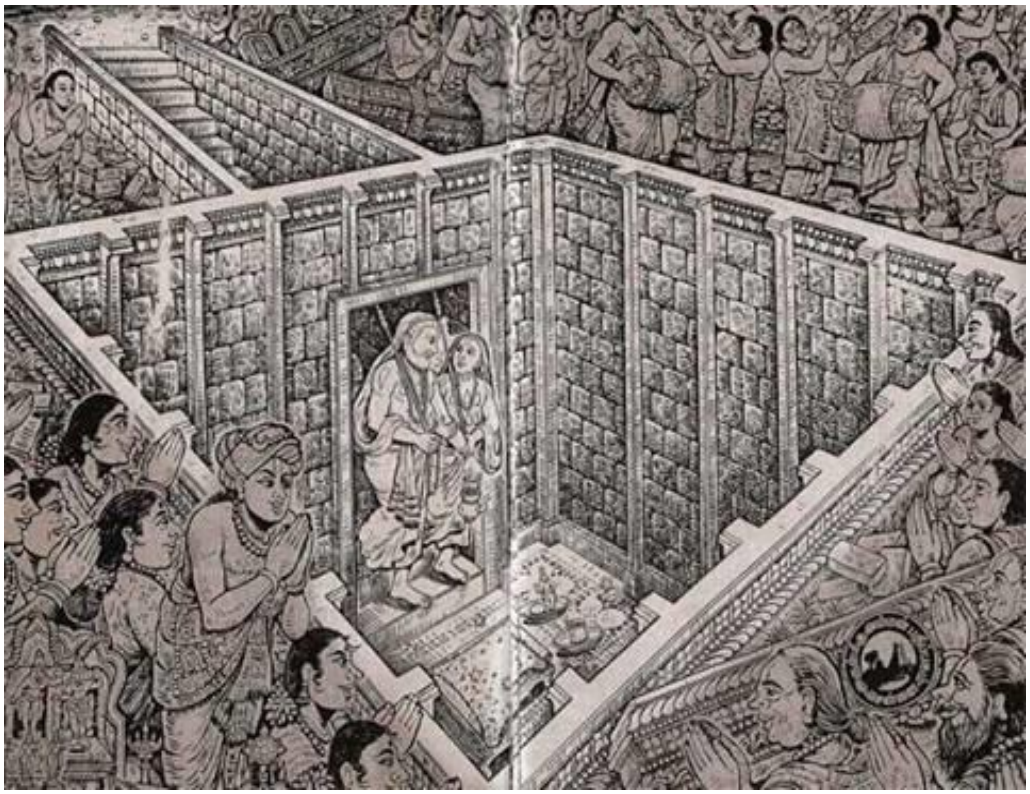
On one such occasions, he asked his Diwaan Venkanna (a great devotee of Sri Raayaru) to dig at a particular spot near Goddess Manchalamma temple where a Homakunda (sacrificial fire place) was found.

Sri Raayaru told Venkanna that the spot was the place where he (as Prahlada Rayaru) had performed a large scale Yagna in Krutha Yuga.

And also that was the spot where, in Dwaapara Yuga Arjuna (Mahabharatha fame) during his Jaitra Yatra (for performing Raajasuuya Yaaga by Dharma Raja) could not defeat the local king Anusalva as his chariot was standing on that pot (Homa Kunda).

Of course on Lord Sri Krishna's advice Arjuna could defeat him when he moved a little away from that spot.

Such was the significance and sanctity of the spot that Sri Raayaru could identify it with his divine powers.



Accordingly, Sri Raayaru chose this spot at Mantralayam for his Brindavana pravesa where Moola Brundavana was built that we

all see, have darshan and worship on the banks of the holy river Tungabhadra.

On the set date (11th August 1671 AD), Sri Raayaru went and sat on the preselected spot as said above and his Brindavana was built with the rock that was brought from Maadhavaram as per Sri Raayaru's directions.

Inside Brindavana Sri Rayaru was fully covered with hundreds of Sri Vishnu Salagramas apart from Mruttika. Thus the Moola Brindavana of Sri Raaghavendra Swamy came into existence that was,

sanctified with Sri Raayaru himself sitting inside on a sacred and celestial spot, filled with all the power of Divinity, rightly referred to as Mantralayam; the abode of RajaAdhiRaAja Guru Saarvabhouma Sri Raaghavendra Swamy;

ರಂಗೋತ್ತುಂಗತರಂಗಮಂಗಳಕರಶ್ರೀತುಂಗಭದ್ರಾತಟ
ಪ್ರತ್ಯಸ್ಥದ್ವಿಜಪುಂಗವಾಲಯಲಸನ್ ಮಂತ್ರಾಲಯಾಖ್ಯೇ ಪುರೇ |
ನವ್ಯೇಂದ್ರೋಪಲನೀಲಭವ್ಯಕರಸದ್ಬೃಂದಾವನಾಂತರ್ಗತಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ

रंगोत्तुंगतरंगमंगळकरश्रीतुंगभद्रातट
प्रत्यस्थद्विजपुंगवालयलसन् मंत्रालयाख्ये पुरे |
नव्येंद्रोपलनीलभव्यकरसद्बृंदावनांतर्गतः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं

साक्षी हयास्योत्र हि (ಸಾಕ್ಷೀ ಹಯಾಸ್ಯೋತ್ರ ಹಿ)

Appanacharya was Rayaru's beloved disciple. Most of the sanskrit hymns that we chant today in honor of Raayaru – Raghavendra stotra, Mangalashtaka, dandaka etc – are his compositions.

On the day Rayaru was entering the Brindavana, he was on the other side of the Tungabhadra river. Since the river was in full spate he could not come back in time. As he ran towards ManchAle (Mantralayam) his mind was filled with thoughts of his beloved guru and he instantaneously composed the famous Raghavendra stotra (Sri pUrNabOdha guru tIrtha payobdhi pAra …).

When he reached the river it was in full spate but he did not care and rushed headlong. The power of his devotion was so great that the river parted for him and he reached Manchale (Mantralayam) quickly. But even that was too late. Guru Rayaru had entered Brundavana by that time.

Just as he came in front of the Brindavana, the last slab had been laid and his beloved guru had vanished from his sight forever. Tears started to gush from his eyes and his voice choked. The stotra had reached its final stanza "kirtir digvijita vibhutiratula..." but he could not continue further. Suddenly, a voice rang out from the Brindavana "sAkshi haya syOtra hI" (meaning that Lord Hayagreeva is the witness to the statements made by Appanacharya in his stotra, and that He would make them all come true).

Even today, anybody reciting this stotra with full faith and devotion gets all the grace of Rayaru.

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साक्षी हयास्योत्र हि were the golden words that came out from the voice of Guru Sri Raghavendra that testifies the glory & merits of Sri GuruRayaru & His Stotra **SriPoornabhoda** with none other than Lord SriHari in the form of **Hayagreeva** as a witness.

What are the merits of **SriPoornabhodha** stothra!

यो भक्त्या गुरुराघवेंद्र चरणद्वंद्वं स्मरन् यः पठेत् |

स्तोत्रं दिव्यमिदं सदा न हि भवेत्त स्यासुखं किंचन ||

किंत्विष्टार्थसमृद्धिरेव कमलानाथप्रसादोदयात् |

कीर्तिर्दिग्विदिता विभूतिरतुला साक्षी हयास्योत्र हि ||

Above slokas from Sri Raghavendra Stothra composed by Sri Appanacharyaru spell out the merits that,

whoever with all sincerity, devotion, faith and humility surrender and focus at the lotus feet of
Guru **Raaghavendra** and recite this sacred stotra, for such....

- will not suffer from any sorrow,
- will get all his desires fulfilled,
- his fame will spread in all directions;
- will have unparalleled prosperity (Athula Vibhooti);
- with the grace of the Supreme God **LaksmiNarayana** (KamalaPathi) and
- witness for this is none other than Lord **HayaGreeva**;

One will be bestowed with fulfillment of **PurushaARtha** and blessed with permanent auspiciousness by the most benevolent and compassionate **GuruRaayaru** when we worship Him and have reverence; devotion; faith; obeisance and gratitude.

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Focal point/spot light of the sacred
Sri **RaaghvendraStothra** authored by
Sri **Appannaachaarya** falls on the three words…

1) Om! Sri RaAghavendraaya Namaha;
2) Vibhoothirathulaa;
3) Saakshii Hayaa.Syothra Hi;

If Raghavendra Stotra spells out mostly the merits of worshiping Sri GuruRayaru, Sri Raghavendra Mangalashtaka describes mostly the glory & attributes of GuruRaayaru. Both composed by Sri Appannacharya are gems that came out from his desk, a great service to devout society.

ದುರ್ವಾದಿಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ |
ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋಽತ್ಯಂತದಯಾಲವೇ ||

दुर्वादिध्वांतरवये वैष्णवेंदीवरेंदवे |
श्रीराघवेंद्रगुरवे नमोऽत्यंतदयालवे ||

This sloka is **charama** sloka on Sri Guru **RaAghavendra** Theertharu composed by His disciple and successor Sri **YogeEndraTheertharu**;

Meaning...

like Sun dispels the darkness,
Sri **GuruRaAyaru** destroys/dispels the ignorance, wrong tenets; doctrines/vipareeta jnaana born out of negative tendencies, and is like Moon in granting boons to the devotees of Lord Vishnu who believe in Hari-Sarvottamatva; My obeisance and salutations to the utmost compassionate, kind and merciful Guru Sri **Raaghavendra**.

Sri GuruRaayara Aaraadhana is unique & it is a Utsava - Do yatha-shakti GuruRaayara SEva during this parvakaala.

Unlike normal Aaraadhana, Sri Raayaru aaradhana is a Mahotsava that will be held as per Pancharathra. It starts with...

- dhwajarohana
- ankuraropana
- gau pooja
- dhaanya pooja
- shakotsava and
- including...
- Vahanotsava,
- regular Visesha Sevas to Guru Raayaru,
- Alankara Bramhana Seva,
- Jnyaana Yagna and concludes with
- Maha Rathotsava
- Sarva Samarpanotsava

Sri Raayaru related parvadinas viz...

- Vardhantotsava
- Pattabhishekotsava
- Aaraadhanotsava

are all Utsavas that speaks volumes of Sri Guru Rayaru's glory, vaibhava, who is verily from a divine, celestial and royal lineage, Daivaamsha sambootha, a Devatha from Sathyaloka.

Does it mean Rayaru to be worshipped only during Aaraadhana days? Definitely not. It is only an ignorance to think like that. Sri AppannaAcharyaru is hinting us, how & when to worship Sri GuruRaayaru and emphasizing on the word '**SadaA**' that means,

Sri GuruRaayaru to be worshipped always and not to be restricted to only during Aaraadhana days, or Thursdays or on

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the day of PushyaArka Yoga. His dhyaana/remembrance/aaraadhana/worship should be **niranthara**....

- every day,
- every hour,
- every minute,
- every second and in
- every situation.
- Sarvakaala Sarva-Avastha...

यद्बृंदावनसत्प्रदक्षिणनमस्काराभिषेकस्तुति

ध्यानाराधन मृद्विलेपनमुखानेकोपचारान् सदा |

कारंकारमभिप्रयांति चतुरो लोकाः पुमर्थान् सदा

श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ||

ಯದ್ಬೃಂದಾವನಸತ್ಪ್ರದಕ್ಷಿಣನಮಸ್ಕಾರಾಭಿಷೇಕಸ್ತುತಿ

ಧ್ಯಾನಾರಾಧನ ಮೃದ್ವಿಲೇಪನಮುಖಾನೇಕೋಪಚಾರಾನ್ ಸದಾ |

ಕಾರಂಕಾರಮಭಿಪ್ರಯಾಂತಿ ಚತುರೋ ಲೋಕಾಃ ಪುಮರ್ಥಾನ್ ಸದಾ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

How?

- Brindavana Pradakshina
- Namaskaara,
- Stuti - Parayana - dhyaAna of Sri Raghavendra;
- Mruttika sevana - lepana;
- Aaaradhana - Utsava;(performing, participating, contributing, doing seva, services etc.

Those who with all sincerity, devotion, faith and humility perform the services mentioned, will no doubt achieve Chaturvidha PurushaArthas with firm and long lasting prosperity blessed by the ever auspicious and compassionate

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Guru Sri RaAghavendra, RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes.

Spreading the attributes (Gunastavana), glory, significance and merits of Sri GuruRayaru is also Rayaru SEva. Please do it Yatha-shakti.

Divinity, auspiciousness, merits of **RAGHAVENDRA**

is enormous; one can feel it rather experience it with His worship, aaraadhana, singing His glory, gunastavana.

Whether GuruRaayaru (Sri Raaghavendra Swamy) is inside or outside the Brundavana it doesn't make any difference; there will be no dearth of his glory and merits.

To commemorate these sacred events especially Sri Raayara Aaraadhana, special celebrations are held in a grand manner across the country at all temples of Sri Raaghavendra Swamy more particularly at Mantralayam the abode of Guru Sri Raaghavendra.

On this sacred occasion of Sri Raayara Aaraadhana it is our ardent duty and also our boon to worship him, offer our obeisance and salutations to this great spiritual Guru Sri Raayaru and seek his blessings.

Blessed are those who worship and sing the glory of Sri Raghavendra Swamy.

1. Mantralayam (the abode of Sri Guru Raaghavendra);
2. Raayara Brindavana Darshana;
3. Raayara Seva/Aaraadhana;
4. Raayara Paadodaka;

5. Raayara Smarane/Guna Stavana;

6. Raayara Abhisheka; Archana;

7. Raayara Brindavana Pradakshina/Namaskaara;

8. Raayara Ashtakshari Manthra/Raayara Stothra;

9. Raayara Mruttika;

10. Raayara Hastodaka;

11. Raayara Phala-Mantrakshate;

12. Raayara Mahima/Leela;

are always sacred and highly meritorious; (list is only indicative not exhaustive....)

Sri Guru Raayaru should always be adored with utmost reverence; devotion; faith; obeisance and gratitude.
He is KaliYuga KaAmadhenu – KalpAvriksha;
His glory is everlasting;

nAhAm kArtA hAriH kArtA

Hari Sarvottama – Vaayu Jeevottama
Sri GuruRaajo Vijayate

पूज्याय राघवेंद्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥
मूकोपि यत्प्रसादेन मुकुंद शयनायते
राजराजायते रिक्तो राघवेंद्रं तमाश्रये ||
दुर्वादिध्वांतरवये वैष्णवेंदीवरेंदवे |
श्रीराघवेंद्रगुरवे नमोऽत्यंतदयालवे ||

Sri GuruRaajo Vijayate

🙏🙏🙏

There was a query at my Twitter handle
https://twitter.com/bhargavasarma

Q. I see chandanam is offered to Raghavendra swamy in Mantralayam. Is there any relationship between Simhachalam and Mantralayam.

A. My answer...

According to Kshethra Mahaatmya, #Simhachalam temple is believed to be in existence since the days of Krutha Yuga. This unique and combined form of Lord Vishnu's two incarnations' viz. VaraAha and Naarasimha (both belonging to Krutha Yuga) got manifested at this place,

as per prayers & request (wanted to have darshan of Vishnu's dual avatharas) of #Prahlada for whose sake Lord #Vishnu incarnated as #Narasimha. According to Sthalapuraana, Prahlada was the first person to construct a temple for the Deity and conduct rituals at Simhachalam.

Mantralaya GuruSaarvabhouma Sri #RaaghavendraSwamy is an incarnation of #Parhlada.

Even otherwise Shastra says, on the day of Akshaya Thruteeya Lord Vishnu to be worshipped with Gandha lepana seva. In the mandate of Vishnu pooja, His parivaara (Devatas) are also worshipped as per Taratamya.

Sri Raghavendra Swamy is an incarnation of Shankukarana (Prahlada-Bahleeka - VyasarRajaru - Raghavendra Swamy) a parivaara devata of Lord Vishnu. Not only at Mantralayam, all His Brundavanas across the world would be adorned with Gandhalepana seva.

Moreover, Sri Raghavendra Swamy Brundavanam at Mantralayam is a unique one, where, there is visesha sannidhana of the Supreme God Hari Sarvottama in the form of... > Rama, Krishna, NaraHari, VedaVyasa, > Sri Madhvacharya along with > Sri GuruRaayaru; Therefore, worshiping, adoring Sri Raghavendra Swamy of #Mantralayam, all Deities mentioned gets pleased. There is no doubt about it.

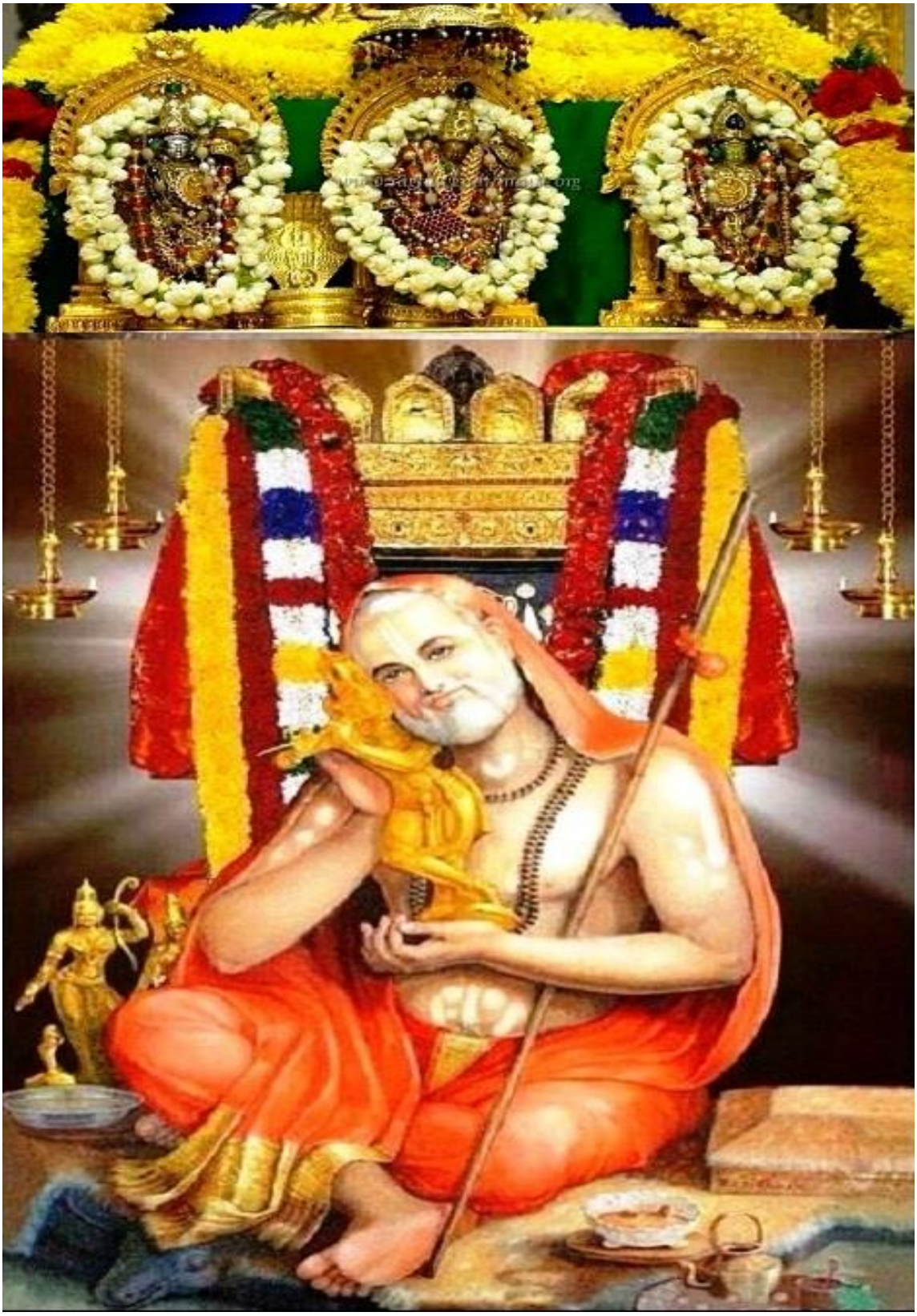
Sri GuruRayaru is an instrument chosen by all DEvatas to bless and fulfill the wishes of devotees.

naMbi keTTavarillavO ee gurugaLa |
naMbadE keDuvaruMTE ||

Hari SArvottama - Vaayu Jeevottama

Sri GuruRaajo Vijayate

(www.bhargavasarma.blogspot.com)
Nirikhi krishna bhagavan



Mantralaya Kshetra Darshana

Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate

bhargavasarma (nirikhi krishna bhagavan)

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ಓಂ! ಶ್ರೀರಾಘವೇಂದ್ರಾಯ ನಮಃ

Mantralaya Kshetra Darshana

पूज्याय राघवेंद्राय सत्यधर्मरताय च ।
भजतां कल्पवृक्षाय नमतां कामधेनवे ॥

रंगोत्तुंगतरंगमंगळकरश्रीतुंगभद्रातट
प्रत्यस्थद्विजपुंगवालयलसन् मंत्रालयाख्ये पुरे ।
नव्येंद्रोपलनीलभव्यकरसद्बृंदावनांतर्गतः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ।।

ರಂಗೋತ್ತುಂಗತರಂಗಮಂಗಳಕರಶ್ರೀತುಂಗಭದ್ರಾತಟ
ಪ್ರತ್ಯಸ್ಥದ್ವಿಜಪುಂಗವಾಲಯಲಸನ್ ಮಂತ್ರಾಲಯಾಖ್ಯೇ ಪುರೇ |
ನವ್ಯೇಂದ್ರೋಪಲನೀಲಭವ್ಯಕರಸದ್ಬೃಂದಾವನಾಂತರ್ಗತಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭವಂ ಮಂಗಲಂ ||

In the above sloka from Sri Raghavendra Mangalashtaka, Sri Appannacharyaru is extolling Mantralaya as a town located on the banks of sacred and auspicious river Tungabhadra which is a home for Brahminical activities where majestically and gloriously located like a fresh gem is the sacred Brundavana the abode of Guru Saarvabhouma Sri Raaghavendra Swamy.

True to the spirit of the above sacred words, Mantralaya along with its agglomeration on the banks of holy river TungaBhadra and its hinterland is in existence since time immemorial right from the days of Bhakta Prahlada in Krutayuga.

TEMPLES OF MANTRALAYAM (Part-1)

MANCHALI (Mantralaya) DURGA

(Kula-DEvata of Sri Prahlada Raayaru whose incarnation is Mantralaya Guru Saarvabhauma Sri Raghavendra Swamy)

MANCHALAMMA (Mantralaya Durga Devi) the presiding deity (Graama Devata) of Mantralayam the sacred abode of Guru Sri Raghavendra Swamy in whose name Mantralaya was originally called as Manchala or Manchaali. The Goddess is revered as Sri Renuka Devi (Renuka Yellamma) with Durga amsha.

It seems Sri Rayaru used to worship Her daily before his Brindavana pravesa and also sought the consent and approval of Goddess Maanchalamma for his settlement in Manchali. Accordingly, She, gave darshan to Sri Raghavendra Theertharu and blessed him of all Her divine support in his endeavors.

In turn Sri Raaghavendra Theertharu assured her that whoever visits Mantralayam would first visit her temple, have darshan of Goddess Manchalamma and then only have the darshan of Sri Raayaru (Moola Brundavana).

Since then, whoever visits Mantralayam would first visit Manchalamma temple, have darshan of Goddess Manchalamma and then only have darshan of Sri Guru Raayaru (Moola Brundavana). This is the custom that is being followed even today; it is mandatory and vachana of Sri GuruRaayaru;

Mantralaya Srinivasa Devaru
(Lord Venkateswara)

Mantralaya Srinivasa Devaru – Vigraha sculpted & installed by Sri Guru Raayaru

An ardent devotee of Lord Sri Venkateswara and with whose blessings and worship Rayaru was born to his parents.

A chatuHshashti-kalaakovida Sri Raayaru had mastery in several arts and one such mastery is evident in the temple of Lord Venkateswara at Mantralayam where, the idol of Lord Srinivasa was sculpted and installed by Sri RaAyaru with his own hands. One can find this temple of Lord Venkateswara about one km from Manchalamma temple, near the house of Archakaru (priest) of Moola Brindavana;

MOOLA BRUNDAVANA (Mantralayam)

Sri Guru Raayaru took his Diwan Venkanna to a place called Maadhavaram (near Mantralayam) and identified a rock stone on which Lord Sri Rama sat during his search travel for Goddess SitaDevi in Tretha Yuga.

Sri Rayaru wanted his Brundavana to be built with the stone of that particular rock that was sanctified by Lord Sri Rama's touch (sparsha).

Lord Sri Ramachandra's sojourn at Madhavaram (near Mantralayam) during his Vanavaasa; the stone on which Lord Sri Raama rested became the fort of Sri GuruRaayara Moola Brundavana on the banks of TungaBhadra;

On the set date (11th August 1671 AD), Sri Raayaru went and sat on the preselected spot as said above and his Brindavana was built with the stone that was brought from Maadhavaram as per Sri Raayaru's directions.

Inside Brindavana Sri Rayaru was fully covered with hundreds of Sri Vishnu Salagramas apart from Mruttika. Thus the Moola Brindavana of Sri Raaghavendra Swamy came into existence that was,

sanctified with Sri Raayaru himself sitting inside on a sacred and celestial spot,

filled with all the power of Divinity,

rightly referred to as Mantralayam;

the abode of RajaAdhiRaAja

Guru Saarvabhouma Sri Raaghavendra Swamy;

Why did Sri Guru Raayaru choose Mantralayam as the spot for his Brundavana (abode)?

Sri Raaghavendra Swamy was in search of an appropriate spot at Manchali (Mantralayam) to make it as his abode (Brundavana).

On one such occasions, he asked his Diwaan Venkanna (a great devotee of Sri Raayaru) to dig at a particular spot near Goddess Manchalamma temple where a Homakunda (sacrificial fire place) was found.

Sri Raayaru told Venkanna that the spot was the place where he (as Prahlada Rayaru) had performed a large scale Yagna in Krutha Yuga.

And also that was the spot where, in Dwaapara Yuga Arjuna (Mahabharatha fame) during his Jaitra Yatra (for performing Raajasuuya Yaaga by Dharma Raja) could not defeat the local king Anusalva as his chariot was standing on that pot (Homa Kunda).

Of course on Lord Sri Krishna's advice Arjuna could defeat him when he moved a little away from that spot.

Such was the significance and sanctity of the spot that Sri Raayaru could identify it with his divine powers.

Accordingly, Sri Raayaru chose this spot at Mantralayam for his Brindavana pravesa where Moola Brundavana was built that we all see, have darshan and worship on the banks of the holy river Tungabhadra.

पूज्याय राघवेंद्राय सत्यधर्मरताय च | भजतां कल्पवृक्षाय नमतां कामधेनवे ||

दुर्वादि ध्वांतरवये वैष्णवेंदीवरेंदवे | श्रीराघवेंद्रगुरवे नमोत्यंतदयाळवे ||

मूकोपि यत्प्रसादेन मुकुंद शयनायते | राजराजायते रिक्तो राघवेंद्रं तमाश्रये ||

आपादः मौलि पर्यंतं गुरूणां आकृतिं स्मरेत्

तेन विघ्नाः प्रणश्यंति सिध्यंति च मनोरथाः ||

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ |

ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ||

ಆಪಾದಃ ಮೌಲಿ ಪರ್ಯಂತಂ ಗುರೂಣಾಂ ಆಕೃತಿಂ ಸ್ಮರೇತ್

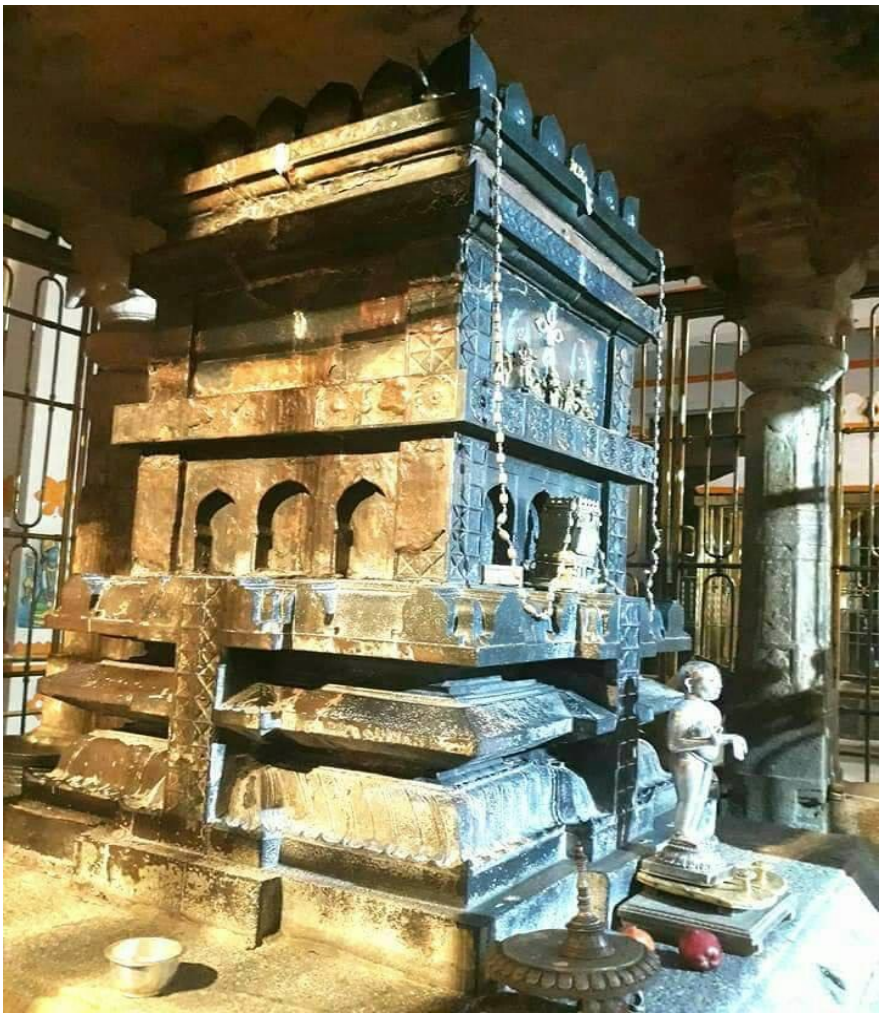
ತೇನ ವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿಧ್ಯಂತಿ ಚ ಮನೋರಥಾಃ ||

ದುರ್ವಾದಿ ಧ್ವಾಂತರವಯೇ ವೈಷ್ಣವೇಂದೀವರೇಂದವೇ

ಶ್ರೀರಾಘವೇಂದ್ರಗುರವೇ ನಮೋತ್ಯಂತದಯಾಳವೇ ||

ಮೂಕೋಪಿ ಯತ್ಪ್ರಸಾದೇನ ಮುಕುಂದ ಶಯನಾಯತೇ

ರಾಜರಾಜಾಯತೇ ರಿಕ್ತೋ ರಾಘವೇಂದ್ರಂ ತಮಾಶ್ರಯೇ ||



Mantralaya MukhyaPrana Devaru (Lord Hanuman)

Being a great devotee and upasaka of Lord Hanuman, it was Sri Rayaru's wish that the idol of Lord Hanuman should be

erected opposite to his Brindavana. Accordingly, opposite to the Moola Brindavana we find a temple of Lord Hanuman (Aanjaneya Swamy) carved on the same stone with which Sri Rayaru Moola Brindavana was built.

Mantralaya Rudra Devaru

Outside Lord Hanuman temple on the right side we can also find the presence of Lord Shiva in the form of Shiva Linga. It is believed and said that this was found while excavating the spot for Brindavana at Mantralayam and said to have been worshipped by Prahlada Rayaru in KritaYuga.

Sri Moola Raama Devaru

Moola Raama is the name of Sri RaAma Devara Vigraha that was sculpted by Viswakarma, worshipped by Lord Brahma and passed on to Ikshvaku dynasty and down the line over a period

of time. Later on it reached Kalinga Desa by passage of time when it was procured by Madhva Saint Sri Narahari Theertharu as per the directions of Sri MadhvacharyaRu who also worshipped it and later on passed on to His successors. Finally, it reached Sri Raghavendra Swamy and is being worshipped even today at Mantralaya Sri Raghavendra Swamy Matha.

Sri JaganathadasaRu in one of his kirthanas has narrated the history of these Idols in the same chronology as has been done by Sri VaadeendrathirthaRu in "Sri Raghavendra-matha-gatharchagathi-krama", a book authored by him. Sri VijayadasaRu has composed separate Suladi depicting the events leading to the possession of these idols. A must see divine spectacle one can have its darshan during the daily Pooja/ritual by the incumbent Swamiji.

Sri VaADeENDrA THEERTHARU

वंदारुजनसंदोहंमंदारतरुसन्निभम् ।
वृंदारकगुरुप्रख्यं वंदे वादींद्र देशिकम् ॥

Adjacent and to the left of Moola Brindavana of Sri Raghavendra Swamy at Mantralayam, we find another Brindavana built in the name of Sri VaAdeEndra Theertharu the fifth descendant in the lineage of Guru Sarvabhouma Sri Raghavendra Swamy. He belongs to the 18th century.

In fact, Sri Vadeendra Theertharu was the great grandson of Sri Guru Raayaru (in his poorvasrama) who was just two years old when Sri Raayaru entered into Brindavana.

Sri Raayaru who had a vision of this child prodigy becoming a saint and his successor in course of time, had kept ready the Brundavana that was originally meant for him brought by Diwan Venkanna.

Sri Vadeendra Theertharu was a great scholar and an ardent devotee of Sri Raghavendra Swamy and had composed number of verses in praise of Sri Rayaru.

It is said that on one such occasion, when Sri Vadeendra Theertharu was singing his verse 'Gurugunasthavana' in front of Sri Rayaru Moola Brindavana, whole Brindavana nodded in appreciation of his scholarly work.

Along with Moola Brindavana, daily pooja and rituals are also held to the Brindavana of Sri Vadeendra Theertharu at Mantralayam.

Devotees while performing pradakshina of Sri Raayaru Moola Brindavana, simultaneously cover pradakshina of the Brindavana of SriVadeendra Theertharu also. Jyeshta Sukla Navami is Aaraadhana day of Sri VadeEndra Theertharu.

Other Brindavanas...

As we move towards backyard of the Moola Brindavana we find a row of Brindavanas of some of the Pontiffs who succeeded Sri Raghavendra Swamy in the later years. Daily pooja and other rituals are performed to these Brindavanas also as per the Mutt's sampradya.

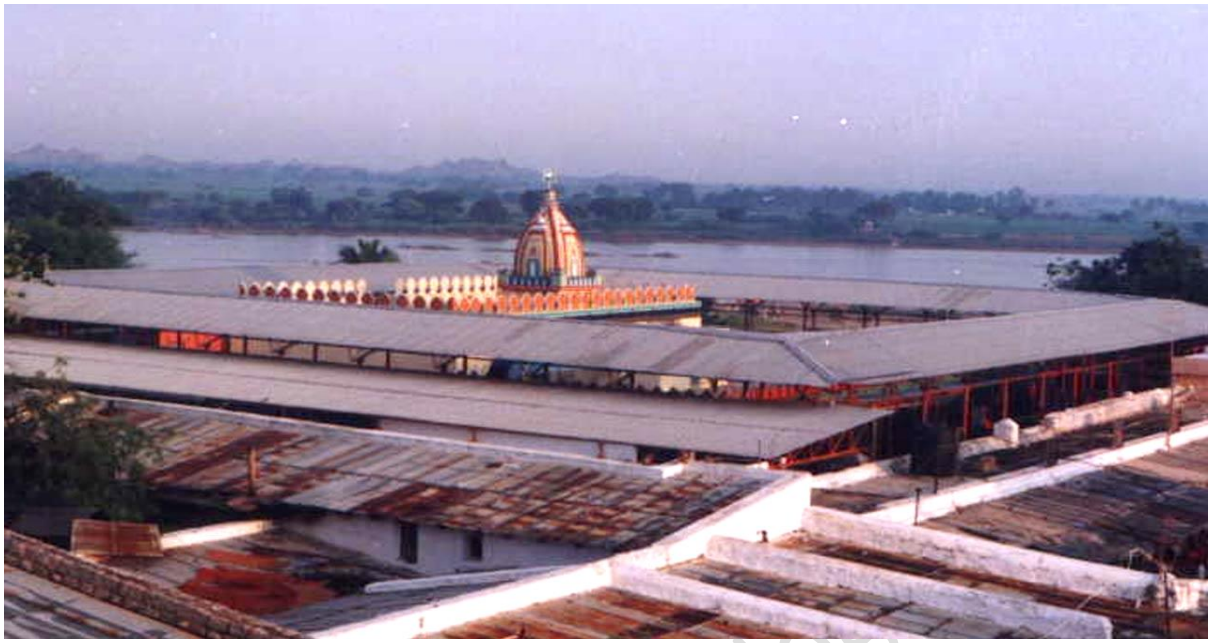
These Brundavanas belong to…

Sri Sudharmendra Theertharu
Sri Suvrateendra Theertharu
Sri Suyameendra Theertharu
Sri Sujayeendra Theertharu
Sri Sushameendra Theertharu
Sri Suyateendra Theertharu

Facing these Brindavanas we find a big Aswattha Vruksha) where devotees perform Naga Pratishta and also there is a Shamee Vruksha within the vicinity.

TungaBhadra River

bhargavasarma.blogspot.com



Standing as a tall witness to the history & glory of Mantralayam, the holy river Tungabhadra is flowing in and around Mantralaya kshethra. A holy bath in river Tungabhadra is a blissful experience. Did you know the divine origin of TUNGABHADRA river from the tusk of Sri Vishnu Avathara Lord Varaha.

ganga snaana tunga paana

सभी नदी भक्तों ने स्वीकार किया है कि गंगा का स्नान और तुंगा का पान मनुष्य को मोक्ष के रास्ते ले जाता है।

There is a belief among the devout that taking bath in Ganga river and drinking water of Tunga (Tungabhadra) river will lead one towards Moksha maarga;

हीनेऽन्योपसमेताभ्यामूना च सरयू तथा ।
तुंगभद्रा समा तस्याः काळंद्यूना ततोधमा ॥

ಹೀನೇಽನ್ಯೋಪಸಮೇತಾಭ್ಯಾಮೂನಾ ಚ ಸರಯೂ ತಥಾ |
ತುಂಗಭದ್ರಾ ಸಮಾ ತಸ್ಯಾಃ ಕಾಳಂದ್ಯೂನಾ ತತೋಧಮಾ ||

In Nadee Taratamya Stothra (Guru Saarvabhouma Sri Raghavendra Swamy virachita) holy TungaBhadra river has been quoted fairly higher in Taratamya after SAraswati & SAraru rivers.

ರಂಗೋತ್ತುಂಗತರಂಗಮಂಗಳಕರಶ್ರೀತುಂಗಭದ್ರಾತಟ

ಪ್ರತ್ಯಸ್ಥದ್ವಿಜಪುಂಗವಾಲಯಲಸನ್ ಮಂತ್ರಾಲಯಾಖ್ಯೇ ಪುರೇ |

ನವ್ಯೇಂದ್ರೋಪಲನೀಲಭವ್ಯಕರಸದ್ಬೃಂದಾವನಾಂತರ್ಗತಃ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

In the above sloka from Sri Raghavendra Mangalashtaka, Sri Appanacharyaru is extolling Mantralaya as a town located on the banks of sacred and auspicious river **Tungabhadra** which is a home for Brahminical activities where majestically and gloriously located like a fresh gem is the sacred Brundavana the abode of RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and long lasting.

Presence of TungaBhadra river in ChaturYugas...

> Krutha Yuga -

Tunga & Bhadra (TungaBhadra) rivers originated from the Tusk of Lord Varaha (Sri Varaha Avathara);

Mantralayam the abode of Sri GuruRaayaru > Moola Brundavana which was YagnaKunda where Prahlada Rayaru performed Yagna (Sri Nrusimha Avathara);

Temple of Manchalamma at Mantralayam - Kuladevata of Prahlada Rayaru;

> Treta Yuga-

Anjanaadri parvatha (birth place of Lord Hanuman) on the banks of TungaBhadra at Chakratheertha (Hampi);

Erstwhile legendary Kishkindha Nagara of the epic Ramayana period ruled by the great Vanara King Vaali and later by his brother Sugreeva.

Lord Hanuman associated with Vanara King Sugreeva dwelled at this place and it is believed that Lord Sri Rama had met Sri Hanuman for the first time in this region. Lord Sri Rama and his brother Sri Lakshmana during the course of their search for Goddess Sita Devi stayed in this region for some time.

Some of the legendary names of Ramayana period that we hear like, Maalyavantha Parvatha, Rishyamooka Parvatha are believed to be in this region. Sacred theerthas like Chakra Theertha, Pampa Sarovara are located in this belt apart from the sacred river Tungabhadra.

Sri Seetha Laxmana sametha Sri Kodanda Rama temple installed by Vanara King Sugreeva on the banks of TungaBhadra river at Chakratheertha (Hampi);

Lord Sri Raamachandra's sojourn at Madhavaram (near Mantralayam) during his Vanavaasa; the stone on which Lord Sri Raama rested became the fort of Sri GuruRaayara Moola Brundavana on the banks of TungaBhadra;

> Dwapara Yuga-

Arjuna fought with King Anusalva at the spot of current Mantralayam (on the banks of TungaBhadra) during the course of Rajasuya Yaaga;

Sangameswaram (Nivrutti Sangama) the spot where TungaBhadra meets Krishna river, where DharmaRaja

(Yudhhishtira) did pratishta of Shiva Linga which became a famous Shiva Kshethra called Sangameswaram;

> Kali Yuga-

Nava-Brundavana a small island in the Tungabhadra River is situated near Anegondi in Gangavathi Taluk of Koppal district in Karnataka state. This is an abode chosen by nine eminent Saints (Yatis) of Aacharya Sri Madhva's heritage for their mortal remnants to be laid to rest.

These nine Brundavanas are standing as a testimonial to the glory and significance of Madhva philosophy and culture. Amply sanctified with the presence of Moola Brundavanas of nine eminent Saints, Nava Brundavana has become one of the revered pilgrim centers in general and for the Madhva fraternity in particular.

Sri Narahari Theertharu (direct disciple of Sri Madhvacharyaru) Moola Brundavana is on the banks of TungaBhadra at Chakratheertha (Hampi);

Yanthroddharaka Hanuman installed by Sri VyasaRajaru on the banks of TungaBhadra at Chakratheertha (Hampi);

Mantralayam the abode of GuruSaarvabhouma Sri Raghavendra Swamy on the banks of TungaBhadra;

Sanctified with the memories of Sri GuruRayaru's stay at Bichhali (near Mantralayam), his association with Sri Appanacharya the beloved disciple and an ardent devotee of Sri Raghavendra Swamy, presence of Ekashila Brundavana is on the banks of TungaBhadra river.

Panchamukhi (near Mantralayam) on the banks of river TungaBhadra where Sri GuruRaayaru did penance and had darshan of Panchamkha Hanuman;

All these and many more speaks volumes about the glory and historicity of the holy river TungaBhadra.

TEMPLES OF MANTRALAYAM – Part-II

Panchamukhi AanjaneyaSwamy (Hanuman)

PANCHAMUKHI HANUMAN (depicted image) a cave temple where Sri Raghavendra Swamy (Sri GuruRaayaru) had performed penance for 12 years meditating on Panchamukhi (five headed) Hanuman before entering into Brindavana at Mantralayam. Sri Guru Raayaru had darshan of Lord Hanuman in a unique way with five faces (Varaha, Garuda, Narasimha, Hayagreeva and Aanjaneya) at this spot along with Lord Venkateswara (Tirupathi), Goddess Sri Mahalakshmi (Kolhapura), and Kurma Roopi Paramatma Vishnu.

One can find the Moorthis' of these deities inside the temple along with a small Brindavana (replica) indicating the spot where Sri Raayaru did the penance. Lord Hanuman manifested here is in a rare posture, sitting on his knees with folded hands facing east. It is believed and said that whoever worships him will be benefited with merits and fulfilment of their desires.

ಶ್ರೀ ಪಂಚಮುಖಿ ಚರಿತ್ರ
16ನೇ ಶತಮಾನದಲ್ಲಿ ಈ ಗುಹೆಯಲ್ಲಿ ಶ್ರೀರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳು 12ವರ್ಷ ತಪಸ್ಸು ಮಾಡಿದ್ದಾರೆ. ಅವರ ತಪಸ್ಸಿಗೆ ಮೆಚ್ಚಿ ಶ್ರೀಪಂಚಮುಖಿ ಪ್ರಾಣದೇವರು, ಕೊಲ್ಲಾಪುರ ಮಹಾಲಕ್ಷ್ಮಿ, ತಿರುಪತಿ ವೆಂಕಟೇಶ್ವರಸ್ವಾಮಿ ಮತ್ತು ವಿಷ್ಣು ಕೂರ್ಮಾವತಾರದಲ್ಲಿ ಇವರೆಲ್ಲರು ಶ್ರೀರಾಘವೇಂದ್ರಸ್ವಾಮಿ ದರ್ಶನ ಕೊಟ್ಟಿದ್ದಾರೆ. ಇವರ ಆಜ್ಞೆಯನ್ನು ತೆಗೆದುಕೊಂಡು ಮಂತ್ರಾಲಯಕ್ಕೆ ಹೋಗಿ ಬೃಂದಾವನಸ್ಥರಾಗಿದ್ದಾರೆ. ಮೂಲ ಅರ್ಚಕರು ಶ್ರೀ ಅನಂತಾಚಾರ್ ಇವರು ರುದ್ರದೇವರು, ಗಣಪತಿ, ಶೇಷದೇವರು ಪ್ರತಿಷ್ಠಾಪನೆ ಮಾಡಿದ್ದಾರೆ.
ವಿಶೇಷ ಸೂಚನೆ
1. ದೇವಸ್ಥಾನದ ಮುಂದೆ ಪೂರ್ವ ದಿಕ್ಕಿನಲ್ಲಿ ಪಾಪರಕ್ಷಗಳ ಗುಡಿ ಇದೆ. 2. ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನಲ್ಲಿ ನಿಸರ್ಗ ನಿರ್ಮಿತ ಪುಷ್ಕರಿಣಿ ಇದೆ. 3. ದೇವಸ್ಥಾನದ ಬಲಬಯಲ್ಲಿ ನಿಸರ್ಗ ನಿರ್ಮಿತ ಗಾಣ, ತಲೆಬಿಂಬು ಇವೆ. 4. ದೇವಸ್ಥಾನದ ಉತ್ತರ ದಿಕ್ಕಿನಲ್ಲಿ ಗ್ರಾಮ ದೇವತೆ ಎರಕೆಲಮ್ಮ ದೇವಿ ದೇವಸ್ಥಾನವಿದೆ.
ಈ ದೇವಸ್ಥಾನಗಳಲ್ಲಿ
ಮೂಲ ಅರ್ಚಕರು ಶ್ರೀ ಅನಂತಾಚಾರ್ ವಂಶಸ್ಥರೆ ಇಂದಿಗೂ
ಎಲ್ಲಾ ಪೂಜಾ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನಿರ್ವಹಿಸುತಿದ್ದಾರೆ.

Sri GuruRaayaru did upasana of Lord Hanuman (Vaayu dEvaru) in this form and had darshan accordingly.

As per the Kshethra Mahatmya this location is said to be in existence since days of Tretha Yuga. Lord Hanuman is believed and said to have visited this spot during the epic days of Ramayana during the course of getting Sri Rama and Lakshmana released from Mahiravana.

You will find rare and giant rocky structures in the replica of a bed and a plane (elevated rock) said to have been used by Lord Hanuman. There is also an underground passage near Erukalamba temple through which Lord Hanuman is said to have reached Mahiraavana and finally killed him.

Outside the main temple there is a spot where we find a very large sized foot wear being worshiped said to be of Lord Hanuman. It is said and believed that Lord Hanuman uses this foot wear which is replaced once in five years as per the local customs and beliefs when they get soiled due to wear and tear.

Apart from this there is a temple of Goddess Erukalamba (Grama Devatha) located at a small distance from Panchamukhi temple. She is the presiding deity of this place who is also worshiped by the pilgrims coming from far off places.

Since the days of Sri Raayaru the temple has come into prominence. People visiting Mantralayam will make it a point to visit this temple to seek the blessings of Lord Hanuman in a rare form. During festival days especially on the new moon (Amaavaasya), full moon (Pournami), Tuesdays, and Saturdays there will be rush of pilgrims to this temple.

The temple of Panchamukhi Aanjaneya Swamy is located on the banks of river Tungabhadra about 20 km to the north of Mantralayam. It is on the Karnataka – Andhra border coming under Karnataka state about 2 km from Ganadhala village. Bus facilities are available on this route with buses from Mantralayam to Raichur and Manvi passing via Panchamukhi. Private transportation (Tempo/Auto) facilities are also available from Mantralayam to Panchamukhi.

BICHHALI (Bhikshalaya) KSHETHRA DARSHANA

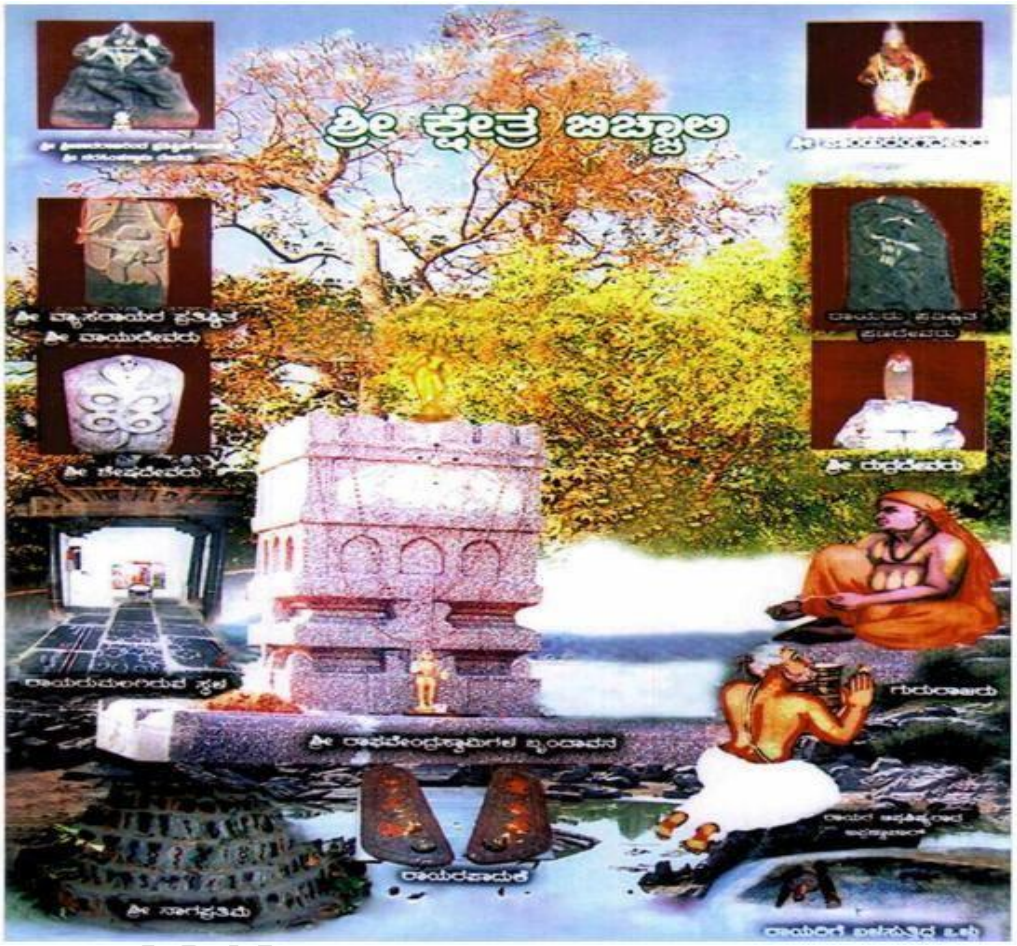
Bhikshalaya currently known as Bichchali is located in the Raichur district of Karnataka state about 20 km from Mantralayam on the banks of holy river Tungabhadra.

This is said and believed to be the place where Sri Rayaru had spent 13 years of his life before moving over to Manchali (Mantralayam).

Sanctified with the memories of Sri Rayaru's stay at this place and his association with Sri Appannacharya the beloved disciple and an ardent devotee of Sri Raghavendra Swamy, the place Bichchali also known as Bhikshalaya is one of the places to be visited on a pilgrimage to Mantralayam. To visit this place one has to make own/hired vehicle arrangements.

Sri Appannacharya was a great Sanskrit scholar and a teacher who was running a Gurukula under whom number of students

were getting taught. In those days the students irrespective of their economic status will have to procure rice and cook their own food.



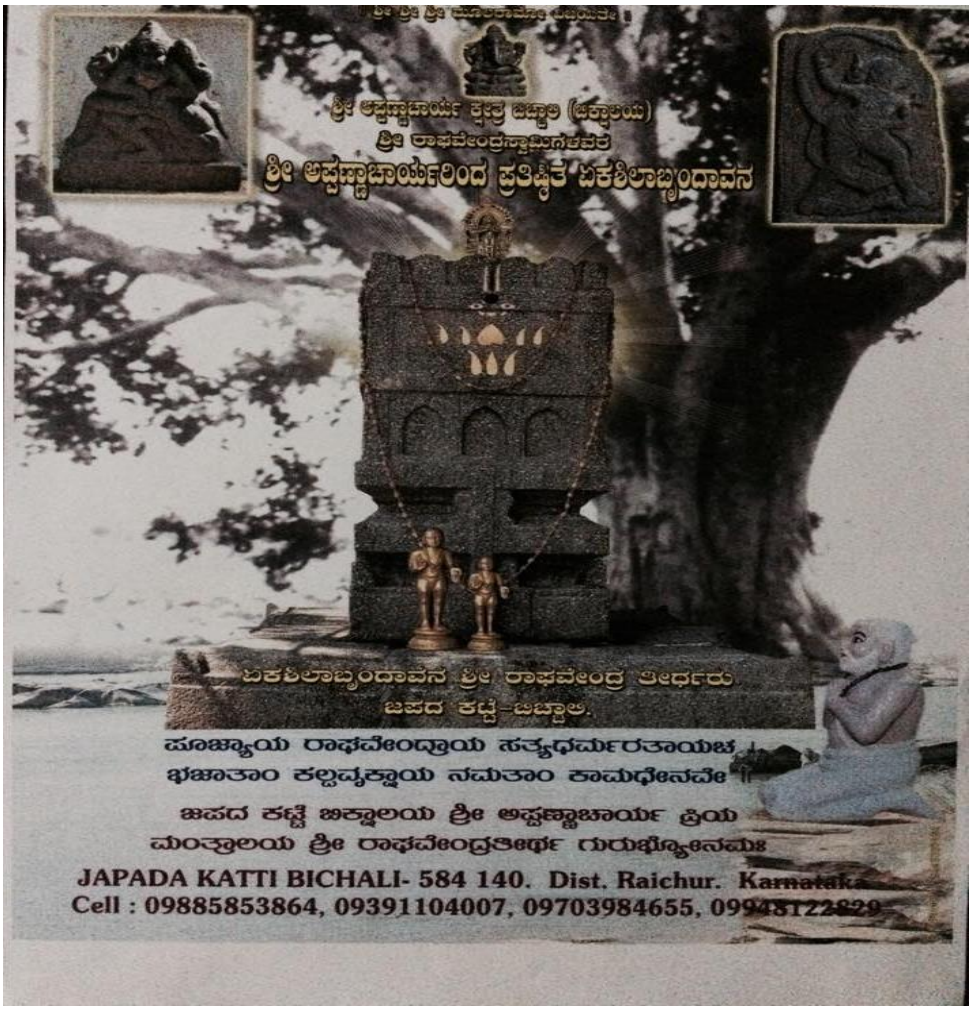
Accordingly, they used to go daily for procurement of rice (Bhiksha) and thenceforth the place came to be known as Bhikshalaya.

Notable locations (sites) at BichHali

Japada Katti

It is an elevated platform under a Banyan tree (Aswatta Vruksha) where Sri Appanacharya used to conduct lessons for his students. Later on, after Sri Rayaru came to that place,

both of them used to sit together at this spot and discuss on various spiritual topics. We find number of Naga shilas (idols) installed around this spot. It is believed and said that people who perform the ritual of Naga Devatha Pratishta at this spot are blessed with progeny.



Ekasila Brindavana

It is a Brindavana of Sri Rayaru at Bichchali that was installed by his beloved disciple Sri Appannacharya as per the directions of Sri Rayaru himself.

It is said that Sri Rayaru used to give daily darshan to Sri Appannacharya from this Brindavana in the form of a Jyothi.

It is called Ekasila Brindavana since it was incidental that it was built with the same stones used for Sri Rayaru Moola Brindavana at Mantralayam.

It was installed on Japadakatti adjacent to the holy river Tungabhadra where Sri Rayaru used to sit and discuss with Sri Appanacharya.

Uniqueness of this Brindavana is that, it is not covered by any roof and it is in open air. It is the only Brindavana of Sri Raghavendra Swamy in the open sky without any roof.

Unlike other Mruttika Brundavans, here Sri Rayaru entered the Brindavana in the form of a Jyothi.

Daily Pooja and rituals are held for this Brindavana by the descendants of Sri Appannacharya.

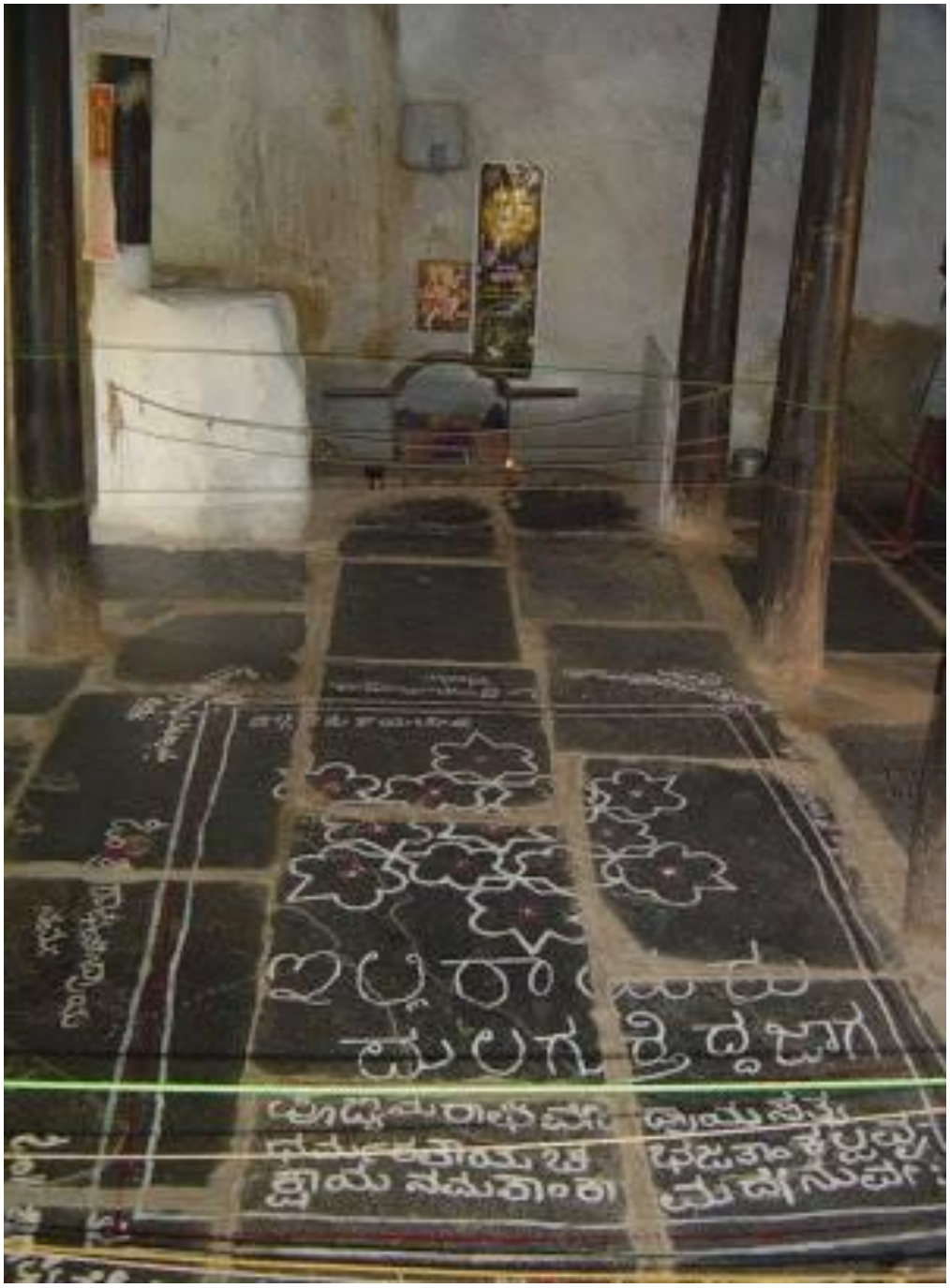
Snake Bill

As per legend, in the backyard of Sri Appanacharya's house there was a snake bill where a king Cobra used to reside in it. Sri Raghavendra Swamy during his stay at Bhikshalaya was regularly offering milk to the serpent (Aadi Sesha) after his daily pooja/rituals and the serpent used come and drink the milk.

When Sri Rayaru decided to move to Manchali he had taken a decision to dismantle the snake bill. Accordingly, when it was dismantled an icon of snake (Naga Shila) manifested in its place which is being worshiped currently.

House of Sri Appannacharya

It is more than 400 years old house where Sri Rayaru used to live along with Sri Appanacharya during his stay at Bhikshalaya where memories of Sri Rayaru's presence can be seen.



ಶ್ರೀರಾಘವೇಂದ್ರ ಯತಿಗಳ ಸಾನಿಧ್ಯದಿಂದ ಪವಿತ್ರವಾಗಿರುವ
ಶ್ರೀಅಪ್ಪಣ್ಣಾಚಾರ್ಯರ ಮನೆಯ ಪಡಸಾಲೆ.

But, this historic house collapsed during 2009 Tungabhadra floods. Only a part of the wall inside the house with the idols of Lord Hanuman installed by Sri Appanacharya and the idol of Naga Devatha manifested from the Snake Bill during Sri Raayaru's time have remained intact standing as a testimonial to the glory of this sacred house. This has been since renovated.

Sri Ugra Narasimha

Installed by Saint Sri Sripadarayaru (Mulabagalu) Guru of Sri Vyasa Rayaru whose lineage was Sri Raghavendra Theertharu.

Lord Hanuman

Installed by Sri Vyasarayaru a great devotee of Lord Hanuman and immediate predecessor in the lineage of Sri Rayaru.

Rarity of this idol is, presence of clearly visible marks of Shanku-Chakra in the front and Raajamudrika (symbol) of Vijayanagara Empire carved on back of the idol.

It suggests that the Hanuman idol was sculpted during the historical days of Vijayanagara Empire for which Sri Vyaasaraajaru was Raaja Guru who had even ascended the throne of Vijayanagara Empire for a brief period during Sri Krishna Devaraaya's time.

Apart from this one can also have darshan of Lord Hanuman installed by Sri Raghavendra Swamy himself.

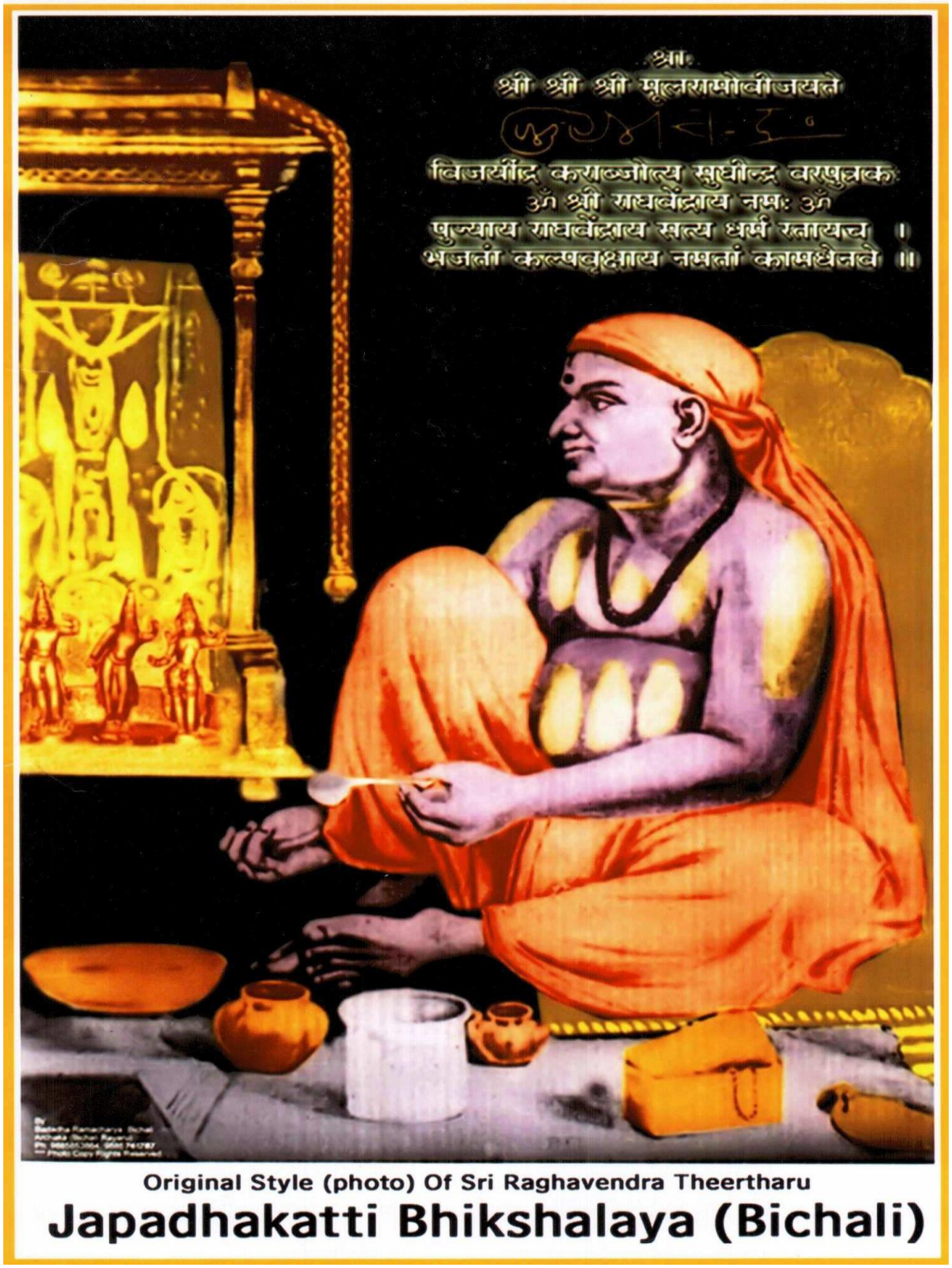
The sight of Ekasila Brundavana in the open air, presence of Lord Hanuman installed by Sri Vyasarajaru, Lord Hanuman installed by Sri Raghavendra Theertharu,

Lord Ugra Narasimha installed by Sri Sripaadarajaru and the Naaga Shilas all within the same vicinity right on the banks of holy Tungabhadra river gives an electrifying/thrilling experience which one can feel rather experience on a visit to this holy place and have kshethra darshana.

Bichchali is the place where Sri Appannacharyaru jumped to Tungabhadra river, in order to proceed to Mantralaya when he heard of Sri Guru Rayaru's entering brundavana and the famous GuruStotra, " Sri Poornabodha..." started coming out of his mouth!

The brundavana here doesn't have mruttika since Shri Guru Rayaru consecrated it by entering in jyoti form!

ರಾಯರಿಗೆ ಬಳಸುತ್ತಿದ್ದ ಒರಳು ಕಲ್ಲು
GRINDING STONE USED FOR RAYARU
05.05.2012



Original Style (photo) Of Sri Raghavendra Theertharu

Japadhakatti Bhikshalaya (Bichali)

Sri Guru Raayara Paaduka

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Nearby Mantralayam (Holy Places to have darshan)

Some of the holy places to be seen in & around Mantralayam are….

- Madhavaram (SriRaama Shila)
- Venisompura – Sri VyasaTattvajna Theertharu
- Imbharampura – Sri Appaavara katte
- Rajoli (Rajavali) – Sri Bhuvanendra Theertharu
- Chippagiri (Cheekalaparvi) – Sri VijayaDasaru
- Maanvi Kshetra – Sri Jagannatha Dasaru
- Uttanuru/Sankapurua (GopalaDasaru)
- Adoni (Manga Rayari + Ranamandala Aanjaneya Swamy)
- Urukunda (Sri Lakshmi Narasimha Swamy)
- Kalluru (Sri MahaLakshmi)
- Modalakallu (Swayabhu Sri Venkateswara)
- Hampi, Chakratheertha, Anegondi,
- Alampur – Sangameswaram

MANTRALAYAM (USEFUL INFORMATION)

Location:

Located on the banks of sacred river Thunga Bhadra, Mantralayam is a small and peaceful town the abode of Great Madhva Saint Sri Raghavendra Theertharu, popularly known as Sri Guru Raayaru. It is located at a distance of 90 km from Kurnool town and 250 km from Hyderabad city. Other towns nearby Mantralayam are Adoni (20km), Yemmiganur (20km), and Raichur (50km) Bellary (135 km)

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How to Reach Mantralayam?

Mantralayam is well connected by road and rail.

By Road:

APSRTC and KSRTC are running regular buses connecting Mantralayam with major towns and cities in the states of Andhra Pradesh and Karnataka. Kurnool (NH-7) in Andhra Pradesh and Raichur in Karnataka are two locations which are pretty well connected to Mantralayam. Apart from this, private tourist operators are also running special buses to Mantralayam from various parts of the country.

By Rail:

Nearest railway station to Mantralayam is **Mantralayam-Road** (Tungabhadra) on the Mumbai-Chennai main line which is 15 km from Mantralayam. From there it is about 30 minutes' drive by Road. All most all trains running on this route halt at Mantralayam Road. Auto facilities are available for pick up from railway station to Mantralayam. APSRTC/KSRTC is also running buses to and from railway station at certain specific timings.

By Air

Nearest airport is Hyderabad which is about 250 km from Mantralayam and Kurnool (100 km)

Accommodation:

Accommodation (boarding and lodging) is not a problem at Mantralayam with number of hotels and restaurants that have come up of late, apart from the availability of number of guest houses donated by devotees.

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Besides, Mantralayam Mutt also provides accommodation to pilgrims in their specially constructed choultries/cottages where rooms are provided at nominal cost. You can now make online room booking also.

One can find the details of accommodation from Central Reception office as soon as they reach Mantralayam.

Another unique feature of this temple is the Mutt organizes free food facility (except on the notified days) within the Mutt to all the pilgrims in their spacious dining halls.

Languages spoken at Mantralayam: Kannada, Telugu, Hindi and English

Temple Timings: On normal days, temple will be open from 6.00 am to 2.00 pm and again from 4.00 pm to 9.00 pm. On special occasions the timings may vary. Generally, there will be rush of pilgrims on Thursdays/week ends and on special occasions like Sri Rayaru Aaradhana.

Present Head of the Mutt:

H.H. Sri Subudhendra Theertharu

Contact Details:

Sri Raghavendra Swamy Mutt,
Mantralayam, Adoni(Dt),
Kurnool District, Andhra Pradesh, India.
Phone: +91-08512-279459

Web address - https://srsmatha.org/

Email: info@srsmutt.org

www.bhargavasarma.blogspot.com

SRI MANMOOLARAMO VIJAYATHE SRI GURURAJO VIJAYATHE

SRI RAGHAVENDRA SWAMY MUTT
MANTRALAYAM.

S.NO.	PARTICULARS	PHONE NUMBER
1	SRI SWAMIJI OFFICE	08512- 279429 / 279848
2	MANAGER	08512 -279888 9440077284
3.	ADMINISTRATIVE OFFICE	08512 – 27-459
4	P R O OFFICE	08512 – 279700
5	SECURITY WING	9398648707
6.	DEVOTEE&DONOR CELL(DD CELL)	9493938563
7.	C R O 'A' WING	8904386590 08512 - 279659
8.	C R O 'B' WING (200 ROOMS)	8951874590
9.	BRUNDAVAN GARDENS	8660802864
10.	S G S VIDYAPEETAM	08512 - 279496
11.	G.S. MAGAZINE SECTION	08512 - 279887
12.	SRI SUJAYEENDRA HOSPITAL	08512 - 279487
13.	GOSHALA	7981479779

Srimanmoolaramo Vijayate Sri Gururajo Vijayate

Jagadguru Srimanmadwacharya Moola Maha Samsthana
Sri Raghavendra Swamy Mutt – Mantralayam – 518345

Contact details of
Sri Raghavendra Swamy Mutt - Mantralayam.

S.no.	Department /Section	Phone Number
1.	NSRS MUTT Office	08512-279429 /279848
2.	Manager	9440077284
3.	Administrative Office	08512-279459
4.	PRO – Religious section	08512-279700
5.	Security Wing	9398648707
6.	Samskruta Vidhyapeetam	08512- 279496
7.	Sri Gurusarvabhouma Magazine	08512 -279887
8.	Sri Sujayeendra Arogyashala Hospital	08512 – 279487
9.	Goshala	7981479779
10.	Book stall	9880594041 / 08512-279496

For general information & Account details contact : 9493938563
Timings : 9am to 2pm & 4pm to 8pm

General Information

Online Room booking - https://srsmatha.org/rooms
Online Seva booking - https://srsmatha.org/sevas
Online Donation - https://srsmatha.org/donations

* Sevas and Donations can be booked online as well as in person
* Spot Seva can be booked instantly in Seva counters

After booking Seva /donation kindly send your Transaction details and Postal address along with phone number to preferably to ddsrsmutt@gmail.com or whatsapp to **9493938563**

Donor Room booking through Whatsapp only

S.no.	Department /Section	Phone Number
1.	CRO -'A' wing	8904386590
2.	CRO - 'B' wing	8951874590
3.	CRO - 'C' wing	8660802864
4.	Online Queries	6361602944

- **Online : 325 Rooms**
- **Offline : 625 Rooms**

*** But for Rooms availability in both facilities please check display.**

For Sri Raghavendra Swamy Mutt, Mantralayam.
Manager

MANAGER,
SREE RAGHAVENDRA SWAMY MUTT
MANTRALAYAM-518 345.

Activities at Mantralayam Temple:

The temple (Mutt) conducts a chain of routine activities (poojas/sevas and other rituals) including Rathotsavam (Golden, Silver, and Wooden) on a daily basis as per Mutt's schedule. Online services are available for Seva, room booking, donations (e-hundi).

Apart from this, Sri Moola Rama Devara Pooja conducted personally by the Pontiff of the Mutt (subject to his availability at Mantralayam) is a special daily ritual at the temple.

The Mutt also conducts/organizes religious discourses on special occasions and events. Every year during the days of Sri Rayaru Aaradhana, held in the month of Sravana and during Guru Vaibhavotsava (held during Phalguna Maasa) special celebrations are conducted for seven days when thousands of devotees from all over the country participate.

Mantralaya Sri Raghavendra Swamy Mutt is known for its philanthropic activities and contribution for a social cause true to the spirit and ideologies of its icon Guru Saarvabhouma Sri Raaghavendra Swamy. Some of its social activities include free daily feeding (Anna Daana) to the devotees, free medical facilities; free education, Daasa Sahitya, Go-Samrakshana; protected drinking water supply; support during natural calamities etc. apart from contribution to the religious and spiritual growth of the individual as well as community, well within the frame work of the Mutt.

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Today, Mantralayam is bubbling with religious, spiritual, dhaarmic and social activities and has become one of the pilgrim centres which a devout saadhaka cannot ignore or miss in his life journey.

A well-wisher of society, Sri Raghavendra Swamy is a great divine and gifted soul destined to provide solace and succor to millions of needy people.

He is...

- A helping hand to the needy;
- a remedy to the suffering;
- a consolation to the grieved;
- a healer to the sick;
- Bhava Roga Vaidya (doctor of humanity)
- Sri Guru Raayaru is Mr. Dependable to the common man.

POOJYAAYA the very word itself gives a sensational feeling of humility and respectfulness towards Sri GuruRaAyaru who is PoojyaAya; Poojaniiya; the one who is venerable, worshipable, worthy of worshiping;

the one whose name in the recent history of Hindu religion and spirituality is mesmerizing, highly popular, considered as a remedy, a healer, which people will be longing to recite;

He is **RAGHAVENDRA**, Mantralaya Guru Sarvabhouma popularly RaAyaru undoubtedly the most acclaimed Saint, verily a divine royal lineage. Kaliyuga Kamadhenu, Kalpavriksha; His glory is everlasting. He should always be adored with utmost reverence; devotion; faith; obeisance, gratitude.

Today his temples are spread across the globe with millions of devotees adoring him. Perhaps my words are inadequate to

describe Him. One can only feel him rather experience him by his worship.

To describe Guru Rayaru "kEnasHakyate" naMbi keTTavarillavO ee gurugaLa | naMbadE keDuvaruMTE"

Prahlada Raayaru always believed & had utmost/unstinted faith in Hari sArvottama SriManNarayana who protected him every time from the hardships of his father Hiranyakasipa. Same faith percolated down in all his incarnations & Sri GuruRaayaru is no exception to this dictum.

Same way all of us should have utmost faith & trust in Sri GuruRaayaru who is Bhavaroga Vaidya; panacea for all illness.

If and if only one surrenders at the lotus feet of GuruRaaghavendra and worship/serve Him with all humility, sincerity, devotion and trust, for such,

He (Raghavendra) becomes Kalpavruksha/Kaamadhenu & also bestows upon, Hari Sarvottama Jnyaana & Hari Bhakti which is Sathya, which is Dharma. Rayaru charitre, mahime, gunastavana never ends; our capacity to describe him is limited, when our limit is reached we abandon it half way.

Rayaru seva doesn't mean and limited to only doing Pradakshina around His Brundavana. Spreading the glory, significance and merits of Sri GuruRaayaru is also Raayaru SEva. Please do it Yatha-shakti.

If Raghavendra Stothra spells out mostly the merits of worshiping Sri GuruRaayaru, Sri Raghavendra Mangalashtaka describes mostly the glory of Sri GuruRaayaru. Both composed by Sri Appannacharya are the gems that came out from his desk a great service to the devout society.

Raayaru charitre, mahime, gunastavana never ends; our capacity to describe him is limited and when our limit is reached we abandon it half way.

Sri Vaadeendra theertharu openly says that Rayaru is the only choice for all people in this era.

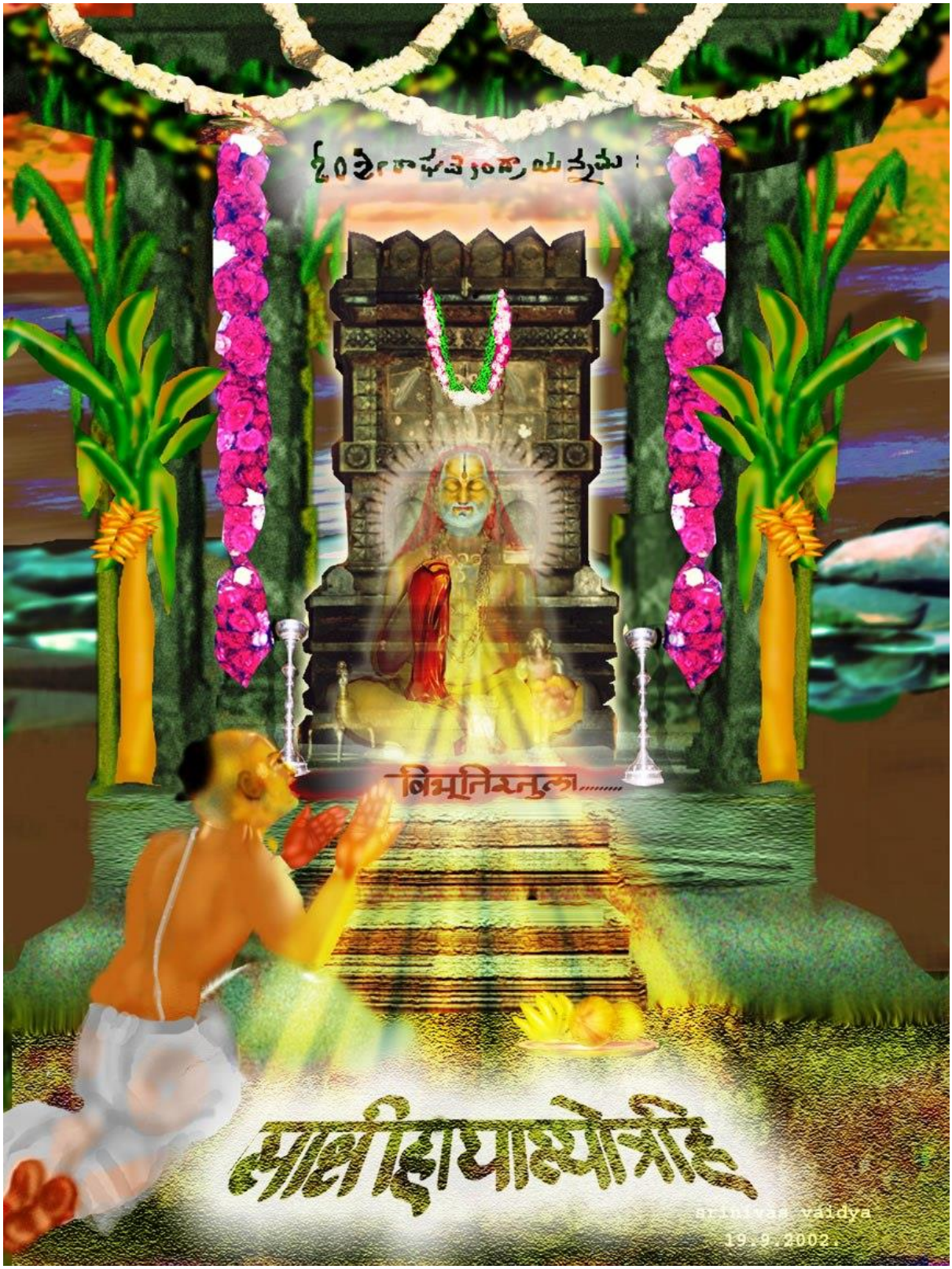
Yatha-shakti, Yatha yogyata, Sri GuruRaayara chintana.

Sri KrushnaArpanamAstu

Sri GuruRaajo Vijayate
Hari Sarvottama – Vaayu Jeevottama
nAhAm kArtA hAriH kArtA

पूज्याय राघवेंद्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥

🙏🙏🙏


srinivas vaidya
19.9.2002.

MY CITY KURNOOL
MY City KURNOOL
Mantralayam

Sri RaAghavendra Mangalashtakam

Tatparya (summary) with commentary
(for novice understanding)

पूज्याय राघवेंद्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥

Hari Sarvottama – Vaayu Jeevottama for novice understanding
Bhargava.Sarma (Krishna Bhagavan Nirikhi) @
https://www.facebook.com/bhagavanknl/
05-Aug-20

Sri Raghavendra Mangalashtaka

[Tatparya (summary) – Commentary]

With Sri GuruRaAyara anugraha/prerana during the recently held Sri GuruVaibhavotsava (Phalguna Maasa) had an opportunity to write yatha-shakti /yatha-yogyata on the topic "Sri Raghavendra Mangalashtaka" and the posts have been shared in my Timeline as well in some of the groups. Here is a consolidation of the same in a PDF format (e-book) for easy reference.

I have not given word by word, but provided contextual meaning on each sloka along with supplementary notes/commentary for novice understanding on the glory of Sri GuruRaAyaru.

Hope to serve the novice with many more useful topics to come…

dhanyavaad

bhargavasarma
(nirikhi krishna bhagavan)

Dtd/20.03.2020

Hari Sarvottama - Vaayu Jeevottama
Sri GuruRaajo Vijayate

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ |
ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ||

पूज्याय राघवेंद्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥

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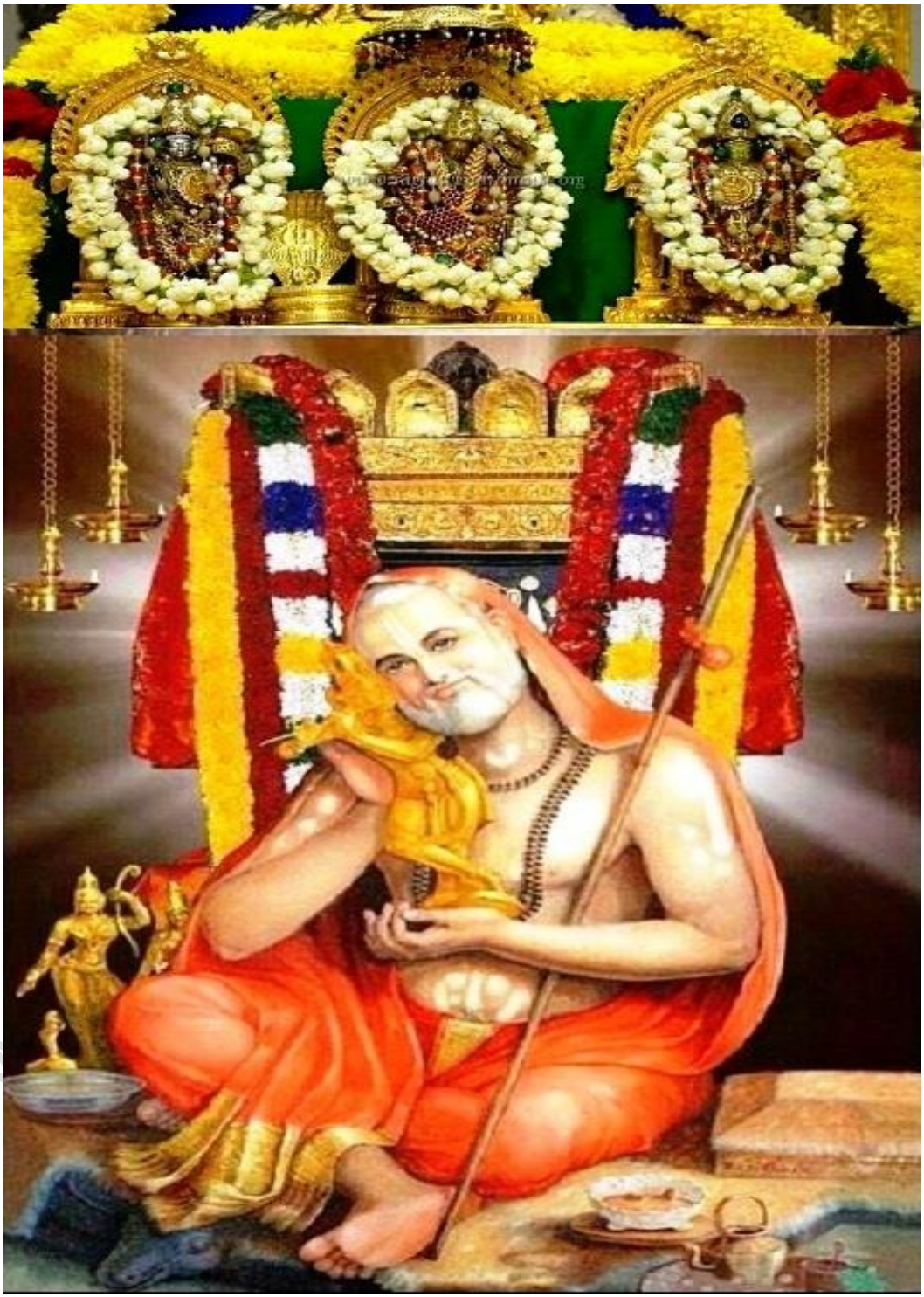
Sri Raghavendra Mangalashtaka

[Tatparya (summary) with commentary]



➢ Sri RaAghavEndra MangalaAshtaka (sloka-1)

ಶ್ರೀಮದ್ರಾಮಪದಾರವಿಂದಮಧುಪಃ ಶ್ರೀಮಧ್ವವಂಶಾಧಿಪಃ

ಸಚ್ಛಿಷ್ಯೋಡುಗಣೋಡುಪಃ ಶ್ರಿತಜಗದ್ಗೀರ್ವಾಣಸತ್ಪಾದಪಃ |

ಅತ್ಯರ್ಥಂ ಮನಸಾ ಕೃತಾಚ್ಯುತಜಪಃ ಪಾಪಾಂಧಕಾರಾತಪಃ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

श्रीमद्रामपदारविंदमधुपः श्रीमध्ववंशाधिपः

सच्छिष्योडुगणोडुपः श्रितजगद्गीर्वाणसत्पादपः ।

अत्यर्थं मनसा कृताच्युतजपः पापांधकारातपः

श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥

śrīmadrāmapadāraviṁdamadhupaḥ śrīmadhvavaṁśādhipaḥ
sacchiṣyōḍugaṇōḍupaḥ śritajagadgīrvāṇasatpādapaḥ |
atyarthaṁ manasā kṛtācyutajapaḥ pāpāṁdhakārātapaḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ ||

In the above sloka from Sri Raghavendra Mangalashtaka, Sri Appnnacharyaru is giving us in brief an estimate of the credentials of Sri Guru RaAyaru, who,

Like honeybees hovering around Lotus flowers, Sri GuruRaayaru is always engrossed in dhyaAna of the Lotus feet of Lord Sri Ramachandra;

Sri GuruRayaru inherited such a divine lineage ranging from Sri Madhvacharyaru that has propagated a complete system of understanding the true Vedanta down the line by an august group of eminent Madhva-Yatis of Vedanta Samrajya;

Sri RaAyaru is glowing like a Moon among the star studded disciples;

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The one who is a KalpaVruksha for those who seek refuge in him; be it materialistic or spiritual;

The one who did enormous amount of penance and who is always in the chintana of Paramatma SriManNarayana the Achyuta,

He is like a bright Sun in dispelling the darkness of sins of his devotees;

May RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes bless us with firm and everlasting prosperity.

➢ Notes...

An ardent devotee of Lord SriHari and having visesha VaAyu aavesha; with his lineage from Prahlada, Sri RaAyaru through constant and extensive penance/devotion (saMtataM chiMtaye`~naMtaM) with focus on the all pervading Supreme God Hari-Sarvottama Sri LakshmiPathi, became Vishnu-BhaktaAgresara having apratima bhakti towards Lord Vishnu;

> Raayaru is one of the greatest devotees of Lord Vishnu - Parama Bhaagavatottama;

Sri GuruRaayaru (Prahlada) is Bhakti-Vibhootiroopa of Bhagavantha; Lord Sri Krishna says in Bhagawadgita (Vibhooti Yoga) that He is Prahlada among the devoted;

In Sri Raghavendra Ashtottara, Sri Appannacharyaru eulogizes Sri GuruRayaru as....

> TapoMoorthaye Namaha;

> JapaPrakhyataaya Namaha

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> ರಾಮಪಾದಾಂಬುಜಾಸಕ್ತಾಯ ನಮಃ

> ರಾಮದಾಸಪದಾಸಕ್ತಾಯ ನಮಃ (RaAma-Daasa is Lord Hanuman)

> ರಾಮಕಥಾಸಕ್ತಾಯ ನಮಃ

> ಶ್ರೀಮೂಲರಾಮಾರ್ಚಕ-ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರಯತೀಂದ್ರಾಯ ನಮಃ

> ಕೃಷ್ಣೋಪಾಸಕಾಯ ನಮಃ

> ಕೃಷ್ಣದ್ವೈಪಾಯನಸುಹೃದೇ ನಮಃ

> ವಿಷ್ಣುಭಕ್ತಾಗ್ರೇಸರಾಯ ನಮಃ

> SadoUpaAsita Hanumate Namaha > equally Sri GuruRayaru is a great devotee and upaAsaka of Lord Hanuman;

> RaAyaru (Shankukarna) is Vishnu Parivaara Devata;

ShankukarNaakhyadevastu bramhashapaachcha bhootale |
Prahlaad iti vikhyaato bhoobhaar kshapaNE ratah |
sa eva RAAGHVENDRAAKHYA:kalau MANTRALAYEABHAVAT|

> Raayaru is an incarnation of Bhakta Prahlada (Prahlada Raayaru) whose Apratima Vishnu Bhakti has been mentioned by Sri Madhvacharya in his scripts;

> Those who follow the footsteps of Sri Guru Raayaru only such will get the Grace of Lord Narasimha;

durvAdi dhvAMta ravayE vaiShNavEMdeevarEMdavE |
srI rAghavEMdra guravE namO~tyaMta dayAlavE ||

This sloka is charama sloka on Sri Guru RaAghavendra Theertharu composed by His disciple and successor Sri YogeEndra Theertharu;

Meaning...

like Sun dispels the darkness, Sri Guru RaAyaru destroys/dispels the ignorance, wrong tenets;

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doctrines/vipareeta jnaana born out of negative tendencies, and is like Moon in granting boons to the devotees of Lord Vishnu who believe in Hari-Sarvottamatva;

PANCHAMUKHI HANUMAN a cave temple (near Mantralayam) the place where Sri Raghavendra Swamy (Sri Raayaru) performed penance for 12 years meditating on Panchamukhi (five headed) Hanuman before entering into Brindavana at Mantralayam. Sri Guru Raayaru had darshan of Lord Hanuman in a unique way with five faces (Varaha, Garuda, Narasimha, Hayagreeva and Aanjaneya) at this spot along with Lord Venkateswara (Tirupathi), Goddess Sri Mahalakshmi (Kolhapura), and Kurma Avathara of Lord Vishnu.

- **Sri RaAghavEndra MangalaAshtaka (sloka-2)**

ಕರ್ಮಂದೀಂದ್ರಸುಧೀಂದ್ರಸದ್ಗುರುಕರಾಂಭೋಜೋದ್ಭವ ಸಂತತಂ

ಪ್ರಾಜ್ಯಧ್ಯಾನವಶೀಕೃತಾಖಿಲಜಗದ್ವಾಸ್ತವ್ಯಲಕ್ಷ್ಮೀಧವಃ |

ಸಚ್ಛಾಸ್ತ್ರಾದಿವಿದೂಷಕಾಖಿಲಮೃಷಾವಾದೀಭಕಂಠೀರವಃ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

कर्मेंदींद्रसुधींद्रसद्गुरुकरांभोजोद्भव संततं

प्राज्यध्यानवशीकृताखिलजगद्वास्तव्यलक्ष्मीधवः ।

सच्छास्त्रादिविदूषकाखिलमृषावादीभकंठीरवः

श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥

karmaṁdīṁdrasudhīṁdrasadgurukarāṁbhōjōdbhava saṁtataṁ
prājyadhyānavaśīkṛtākhilajagadvāstavyalakṣmīdhavaḥ |
sacchāstrādividūṣakākhilamṛṣāvādībhakaṁṭhīravaḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ ||

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Sri Guru RaAyaru (Venkatanathacharya) entered into the ascetic world (SanyaAshrama) through initiation from a renowned Madhva Yathi who was also his Vidya Guru viz. Sri Sudheendra Theertharu.

With his lineage from Prahlada, Sri Rayaru through constant contemplation and extensive penance/devotion (saMtataM chiMtaye`~naMtaM) with focus on the all pervading Supreme God Hari-Sarvottama Sri LakshmiPathi, became Vishnu-BhaktaAgresara having apratima bhakti towards Lord Vishnu;

In propagating the Madhva philosophy (Dvaita/Tattvavada) the ultimate spiritual knowledge, yathartha jnyaAna/true Vedanta, Sri GuruRaayaru was like a Lion (Simha-Swapna) for opponents who are like a group of wicked elephants having negative tendencies (mithyaAvaada) and opposing/criticizing the Madhva Shasthra;

RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and everlasting.

- Notes…

durvAdi dhvAMta ravayE vaiShNavEMdeevarEMdavE |
srI rAghavEMdra guravE namO~tyaMta dayAlavE ||

This sloka is charama sloka on Sri Guru RaAghavendra Theertharu composed by His disciple and successor Sri YogeEndra Theertharu;

Meaning...

Like Sun dispels the darkness, Sri Guru Raayaru destroys/dispels the ignorance, wrong tenets;

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doctrines/vipareeta jnaana born out of negative tendencies, and

Sri Guru Raayaru is like Moon in granting boons to the devotees of Lord Vishnu who believe in Hari-Sarvottamatva;

My obeisance and salutations to the most compassionate, kind and merciful Guru Sri Raaghavendra.

Sri Sudheendra Theertharu was Vidya Guru of Mantralaya Guru Saarvabhouma Sri Raghavendra Swamy and from whom Sri Guru Raayraru took Sanyasa Deeksha and subsequently peetadhipathya from him.

"Vijayeendra karaabjottha "Sudheendra Varaputrakah" (Sri Raghavendra Stothra);

It was Sri Sudheendra Theertharu who presented to the world (through Bhagawad prerana) a divine gift in the form of auspicious "RaAghavendra" (Kaamadhenu - Kalpavruskha)

It was Sri Sudheendra Theertharu who gave the title of MAHABHASHYACHARYA to Venkatanatha - Poorvashrama naama of Sri Raghavendra Swamy;

Sri Guru Raayaru was admired by his Guru Sri Sudheendra Theertharu that, Raaghavendra is like Lord Sri Ramachandra in wishing the world all well with the grace of Lord Sri Rama.

- **Sri RaAghavEndra MangalaAshtaka (sloka-3)**

ಸಾಲಂಕಾರಕಕಾವ್ಯನಾಟಕಕಲಾಕಾಣಾದಪಾತಂಜಲ

ತ್ರಯ್ಯರ್ಥಸ್ಮೃತಿಜೈಮಿನೀಯಕವಿತಾಸಂಗೀತಪಾರಂಗತಃ |

ವಿಪ್ರಕ್ಷತ್ರವಿಡಂಘ್ರಿಜಾತಮುಖರಾನೇಕಪ್ರಜಾಸೇವಿತಃ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

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सालंकारककाव्यनाटककलाकाणादपातंजल

त्रय्यर्थस्मृतिजैमिनीयकवितासंगीतपारंगतः ।

विप्रक्षत्रविडंघ्रिजातमुखरानेकप्रजासेवितः

श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥

sālaṁkārakakāvyanāṭakakalākāṇādapātaṁjala
trayyarthasmṛtijaiminīyakavitāsaṁgītapāraṁgataḥ |
viprakṣatraviḍaṁghrijātamukharānēkaprajāsēvitaḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ ||

Through the above sloka from Sri Raghavendra Mangalashtaka, Sri Appannacharyaru is giving us an idea/estimate of the depth of Sri Guru RaAyaru's knowledge and the type of devotees serving him.

Including Vedas, Upanishads, Bramha-Sutras, Puranas, Mimamsa (Poorva/Uttara), Sri Guru RaAyaru is an erudite, proficient, well-versed and expert in Alankara Shastra, Poetry, Drama (Nataka), Arts, Nyaaya-Vaiseshika, Yoga-shastra Music etc. he was/is adored by multitude from all Varnas.

RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and everlasting.

- Notes…

Sri GuruRaayaru was a born prodigy, a brilliant scholar and orator, prolific writer, excellent grammarian, expert in music, chatuhshashti-kalaa-kovida an expert in all forms of learning > sarva vidyapravino~nyo raghavendranna vidyate…

Sri Raayaru had proficiency in music,a gifted Veena player, was known as Veena-Venkanna.

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Looking at his calibre in grammar and expert debating skills and profound knowledge, Sri Sudheendra Theertharu (Vidya Guru of Sri Raghavendra Swamy) called him as "Mahabhashya Venkatanathacharya"

Sri Guru Raayaru had blessings and grace of Goddess of Learning Goddess Saraswathi and in fact he received disha/nirdesha (direction) from the Goddess before getting initiated into Asceticism.

Sri RaAyaru was an extraordinarily brilliant writer credited to have authored morre than forty divine works majority of which are commentaries (vyakhyaana) on the works of Sri Madhvacharya (including Mahabharata Tatparya Nirnaya Bhava Sangraha), Sri Jayatheertharu and Sri VyasaRajaru, Vedas and Upanishads.

Sri GuruRaayaru wrote Nyayasudha Parimala one of the most popular commentaries on Nyayasudha of Sri Jayateertharu. It is because of this Sri RaAyaru is called > Parimalacharya;

His independent works include famously....

> Sri RamachaAritrya Manjari,
> Sri KrishnaChaAritrya Manjari,
> BhaAtta Sangraha,
> PrataHkaAla Sankalpa Gadya,
> Sarva Samarpana Gadya,
> Nadee Taratamya Stotra,
> Hanumat Stotra,
> DasaAvatara Stuthi,
> Sri RajaGopala Stotra.

and his music compositions famously...

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> Indu Yenage Govinda... in Kannada and
> Maruta Ninnaya Mahime, also in Kannada which is a Suladi.

Sri GuruRaayara erudite mastery in literary works is eulogized in Sri RaAghavendra Ashtottara SathanaAmaAvali (composed by Sri Appannacharyaru) as follows...

> Sarva VidyaaPraveenaaya Namaha;
> Pada-Vaakya-Pramaana-Paaravaara-Paarangathaaya Namaha;
> SamagraTeekaVykhyaakartre Namaha;
> ChandrikaaPrakaasakaarine Namaha;
> TarkaTaandavaVyaakhyaatre Namaha;
> TeekaaPratyakshaarthaPrakaashakaaya Namaha;
> JayaRaajaMukhyaAbhipraayavetre Namaha;
> BhaashyaaTeekaadyaViruddhagranthakartre Namaha;
> Pratipadam-Pratyaksharam-BhaashyaaTeekaarthaGraahine Namaha;
> BhaattaSangrahakartre Namaha;
> SarvaPanditaSamMataaya Namaha;

Just an example of the prowess of Sri GuruRaayaru in Arts, moorti (Vigraha) of Lord Venkateshwara sculpted and installed at Mantralayam by Sri GuruRaayaru...

RajaAdhiraAja Guru Saarvabhouma, Mantralaya Sri Raghavendra Swamy for the benefit of humanity has composed the essence of SundaraKaAnda from the 7th chapter of MBTN in just one sloka in his composition > "Mahabharata-Tatparya-Nirnaya Bhava-Sangraha"

Several Daasa Sreshtas including Sri Vijaya Dasaru have worshipped Sri Guru Raayaru. There is no exception, people from all walks of life including Yatis worship Sri Guru RaAyaru and visit Mantralayam the abode Guru Sri Raaghavendra.

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➡ Sri Krishna Charitrya Manjari...

Mantralaya GuruSaArvabhouma Sri Raghavendra Swamy for the benefit of humanity has composed the essence of the story of Lord Sri Krishna (Sri Krishna Charitre) from Bhagavatha & Maha-Bharata puranas in 28 slokas titled as " Sri Krushna Charitrya Manjari" duly highlighting the attributes of ParamAtma - Hari Sarvottamatva/Taratamya;

➡ Sri RaAmacHaAritrya mAnjAri…

> "Charitam Raghunathasysa Sathakoti Pravistharam"

Originally the story of Sri Raama is a composition of >100 crores slokas called Moola Ramayana narrated by Lord Hayagreeva to Lord Brahma who in turn narrated to Sage Narada who in turn narrated to Sage Valmiki.

Popularly we find Lord Sri Rama's story from the works of Sage Valmiki called Valmiki Ramayana comprising of six Kaandas containing 24000 slokas which was a condensed version of Moola Ramayana.

Mantralaya Guru SaArvabhouma Sri RagHavendra Swamy for the benefit of humanity narrated SrimadRamayana in eleven verses called Sri Ramacharitrya Manjari - By reciting this sacred stotra one gets the benefit of reciting Srimad Ramayana and also praying Lord Sri Rama.

➢ **Sri RaAghavEndra MangalaAshtaka (sloka-4)**

ರಂಗೋತ್ತುಂಗತರಂಗಮಂಗಳಕರಶ್ರೀತುಂಗಭದ್ರಾತಟ

ಪ್ರತ್ಯಸ್ಥದ್ವಿಜಪುಂಗವಾಲಯಲಸನ್ ಮಂತ್ರಾಲಯಾಖ್ಯೇ ಪುರೇ |

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ನವ್ಯೇಂದ್ರೋಪಲನೀಲಭವ್ಯಕರಸದ್ಬೃಂದಾವನಾಂತರ್ಗತಃ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

रंगोत्तुंगतरंगमंगळकरश्रीतुंगभद्रातट

प्रत्यस्थद्विजपुंगवालयलसन् मंत्रालयाख्ये पुरे ।

नव्येंद्रोपलनीलभव्यकरसद्बृंदावनांतर्गतः

श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥

raṁgōttuṁgataraṁgamaṁgaḷakaraśrītuṁgabhadrātaṭa
pratyasthadvijapuṁgavālayalasan maṁtrālayākhyē purē |
navyēṁdrōpalanīlabhavyakarasadbṛṁdāvanāṁtargataḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ ||

In the above sloka, Sri Appanacharyaru is eulogizing,

Mantralaya as a town located on the banks of sacred and auspicious river Tungabhadra which is a home for Brahminical activities where majestically and gloriously located like a fresh gem is the sacred Brundavana the abode of...

RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and long lasting.

- Notes…

Focal point/spot light of the sacred Sri Raaghvendra Stothra authored by Sri Appanaachaarya falls on the three words…
1) Om! Sri RaAghavendraaya Namaha;
2) Vibhoothirathulaa;
3) Saakshii Hayaa.Syothra Hi;

The gist of it is as follows...

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The one who surrenders totally at the lotus feet of Sri Guru Raayaru and chant/recite with total devotion (parisuddha Bhakti) the famous Sri Raaghavendra Ashtakshari – Om! Sri Raaghavendraaya Namaha! for such there will be an unparalleled prosperity(Vibhootiratula);

Witness for this is none other than Lord Hayagreeva (Saakshii Hayaa.Syothra Hi) on whom Sri Guru Raayaru was meditating at that time and uttered by Sri Raayaru himself.

If only one surrenders totally with true devotion (parisuddha bhakti) at his lotus feet there is nothing that Sri Guru Raayaru cannot bestow on his devotees.

aj~jAnanAshAya vij~jAnapUrNAya
suj~jAnadAtrE namastE gurO
shrI rAghavEMdrArya shrI rAghavEMdrArya
shrI rAghavEMdrArya pAhi prabhO ||

For a common man Sri Guru Raayaru (Mantralaya Guru Saarvabhouma Sri Raaghavendra Swamy) is Mr. Dependable, a remedy, a solution and a healer, Kamadhenu, Kalpa Vruksha and for a Vedanthi he is also an Aparoksha Gnyaani.

Divinity, auspiciousness, merits of "RaAGhAVeNDrA" is enormous; one can feel it rather experience with His worship/aAraAdhana;

- **Sri RaAghavEndra MangalaAshtaka (sloka-5)**

Through this sloka Sri Appanacharyaru briefly gives an idea of the majestic personality of Sri GuruRaAyaru...

ವಿದ್ವದ್ರಾಜಶಿರಃ ಕಿರೀಟಖಚಿತಾನರ್ಘ್ಯೋರುರತ್ನಪ್ರಭಾ

ರಾಗಾಘೌಘಹಪಾದುಕದ್ವಯಚರಃ ಪದ್ಮಾಕ್ಷಮಾಲಾಧರಃ |

ಭಾಸ್ವದ್ದಂಡಕಮಂಡಲೋಜ್ವಲಕರಾ ರಕ್ತಾಂಬರಾಡಂಬರಃ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

विद्वद्राजशिरः किरीटखचितानर्घ्योरुरत्नप्रभा

रागाघौघहपादुकद्वयचरः पद्माक्षमालाधरः ।

भास्वद्दंडकमंडलोज्वलकरा रक्तांबराडंबरः

श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥

vidvadrājaśiraḥ kirīṭakhacitānarghyōruratnaprabhā
rāgāghaughahapādukadvayacaraḥ padmākṣamālādharaḥ |
bhāsvaddaṁḍakamaṁḍalōjvalakarā raktāṁbarāḍaṁbaraḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ ||

eulogizing the,

lotus feet of Sri Guru RaAghavendra which are glittering like precious gems on the crowns of kings/scholars;

his divine PAADUKAS adoring his lotus feet capable of destroying heaps of sins,

the one who wears PADMAaKSHA mAaLa (Lotus beads);

His radiant hands holding DANDA in one hand and KAMANDALA in the other,

RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and everlasting.

➡ AmaAnusha VigrahaAya Namaha (ಅಮಾನುಷವಿಗ್ರಹಾಯ ನಮಃ) >Sri RaAgHavendraAya namaHa > the one who has divine/celestial body/personality;

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ಆಪಾದಃ ಮೌಲಿ ಪರ್ಯಂತಂ ಗುರೂಣಾಂ ಆಕೃತಿಂ ಸ್ಮರೇತ್

ತೇನ ವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿದ್ಧ್ಯಂತಿ ಚ ಮನೋರಥಾಃ ||

Aapaadamouli paryantam Guruunaam aakrtiim smaret
Tena vighnaah pranasyamti siddhyanticha manorathaah!

(Right from toe to top Guru's form should be meditated upon gradually; as a result, all obstacles would be wiped out and ones' wants be fulfilled)

- **Sri RaAghavEndra MangalaAshtaka (sloka-6)**

ಯದ್ಬೃಂದಾವನಸತ್ಪ್ರದಕ್ಷಿಣನಮಸ್ಕಾರಾಭಿಷೇಕಸ್ತುತಿ

ಧ್ಯಾನಾರಾಧನ ಮೃದ್ವಿಲೇಪನಮುಖಾನೇಕೋಪಚಾರಾನ್ ಸದಾ |

ಕಾರಂಕಾರಮಭಿಪ್ರಯಾಂತಿ ಚತುರೋ ಲೋಕಾಃ ಪುಮರ್ಥಾನ್ ಸದಾ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

यद्बृंदावनसत्प्रदक्षिणनमस्काराभिषेकस्तुति

ध्यानाराधन मृद्विलेपनमुखानेकोपचारान् सदा ।

कारंकारमभिप्रयांति चतुरो लोकाः पुमर्थान् सदा

श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥

yadbṛṁdāvanasatpradakṣiṇanamaskārābhiṣēkastuti
dhyānārādhana mṛdvilēpanamukhānēkōpacārān sadā |
kāraṁkāramabhiprayāṁti caturō lōkāḥ pumarthān sadā
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ ||

In the above sloka Sri Appanachaarya spells out the merits of worshiping Sri Guru Raayaru;

Those with all sincerity, devotion, faith and humility perform the services mentioned such as...

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Brindavana Pradakshina > Namaskaara,
Stuti/Parayana/dhyaAna of Sri Raghavendra;
Mruttika sevana/lepana;
Aaaradhana/Utsava;
(performing/participating/contributing)/seva/services etc. to Sri Guru Raayaru;

will no doubt achieve Chaturvidha PurushaArthas blessed by the ever auspicious and compassionate Guru Sri RaAghavendra;

RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and long lasting.

- Notes…

Sri AppanaAcharyaru through this sloka is also hinting us how & when to worship Sri GuruRaayaru emphasizing on the word 'SadaA' that means,

Sri GuruRaayaru to be worshipped always, not to be restricted to only during Aaraadhana days, Thursdays or on the day of PushyaArka Yoga alone. It is only an ignorance to think like that;

His dhyaana/remembrance/aaraadhana/worship should be niranthara....

> every day,
> every hour,
> every minute,
> every second and in
> every situation.
> Sarvakaala Sarva-Avastha...

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Blessed are those who adore him.

1. Mantralayam (abode of Sri Guru Raaghavendra);
2. Raayara Brindavana Darshana;
3. Raayara Seva/Aaraadhana;
4. Raayara Paadodaka;
5. Raayara Smarane/Guna Stavana;
6. Raayara Abhisheka; Archana;
7. Raayara Brindavana Pradakshina/Namaskaara;
8. Raayara Ashtakshari Manthra/Raayara Stothra;
9. Raayara Mrittika;
10. Raayara Hastodaka;
11. Raayara Phala-Mantrakshate;
12. Raayara Mahima/Leela;

(list is not exhaustive....)

> are always sacred and highly meritorious;

> Worshiping Sri Guru RaAyaru is Hari Preeti....

> Lord Vishnu will not get pleased if His devotees are ignored/disrespected;

> Raayaru is one of the greatest devotees of Lord Vishnu;
> Parama Bhaagavatottama;

Sri GuruRaayaru (Prahlada) is Bhakti-Vibhootiroopa of Bhagavantha; - Lord Sri Krishna says in Bhagawadgita (Vibhooti Yoga) that He is Prahlada among the devoted;

> RaAyaru (Shankukarna) is Vishnu Parivaara Devata.

ShankukarNaakhyadevastu bramhashapaachcha bhootale |
Prahlaad iti vikhyaato bhoobhaar kshapaNE ratah |
sa eva RAAGHVENDRAAKHYA:kalau MANTRALAYEABHAVAT|

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> Raayaru is an incarnation of Bhakta Prahlada (Prahlada Raayaru) whose Apratima Vishnu Bhakti has been mentioned by Sri Madhvacharya in his scripts;

> Those who follow the footsteps of Sri Guru Raayaru only such will get the Grace of Lord Narasimha;

> Having Visesha Vaayu Aavesha in Sri Guru Raayaru, one must always worship Lord Vishnu with anusandhana of Sri Raaghavendra Theertha Guruvanthargatha - Bharateeramana Mukhya Praanaanthargatha;

One will be bestowed with fulfillment of PurushaARtha and blessed with permanent auspiciousness by the most benevolent and compassionate GuruRaayaru when we worship Him and have reverence; devotion; faith; obeisance and gratitude;

Sri Guru Raayaru should always be adored with utmost reverence; devotion; faith; obeisance and gratitude. He is Kaliyuga Kaamadhenu – Kalpavriksha; His glory is everlasting;

For those who surrenders totally at the lotus feet of Sri Guru Raayaru and chant/recite with total faith; true devotion (parisuddha Bhakti) the famous Sri Raaghavendra Ashtakshari for such, there will be an unparalleled prosperity (Vibhootiratula); witness for this is none other than Lord Hayagreeva (Saakshii Hayaa.Syothra Hi);

Raayaru charitre, mahime, gunastavana never ends; our capacity to describe him is limited and when our limit is reached we abandon it half way.

With so much of sanctity, significance and merits associated with; one should never resort to dosha chintana; disrespect or abuse or ignore Sri Guru RaAyaru.

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Our Saadhana is and should be through RaAyaru only...

Yo bhkthyaa gururaghavendra charanadvandvam smaran yah pathet,
Stotram divyamidam sadaa na hi bhavetta syaasukham kinchana
Kimtvishtartha-samruddhireva kamalaanaatha-prasaadodayaat,
Keerthirdigvidithaa vibhoothirathula saakshee hayaasyo~tra hi;

Above slokas from Sri Raghavendra Stothra composed by Sri Appanacharyaru spell out the merits that, whoever with all sincerity, devotion, faith and humility surrender and focus at the lotus feet of Guru Raaghavendra and recited this sacred stotra, for such... will not suffer from any sorrow, will get all his desires fulfilled, his fame will spread in all directions; will have unparalleled prosperity (Athul Vibhooti); with the grace of the Supreme God Laksmi-Narayana (KamalaPathi) and witness for this is none other than Lord HayaGreeva;

In Sri RaAghavendra Stothra, Sri Appanaachaarya point out the merits of performing Pradakshina/Namaskaara to Sri Guru Raayara Brindavana in the following slokas...

ಸರ್ವಯಾತ್ರಾಫಲಾವಾಪ್ತ್ಯೈ ಯಥಾಶಕ್ತಿಪ್ರದಕ್ಷಿಣಂ |

ಕರೋಮಿ ತವ ಸಿದ್ಧಸ್ಯ ಬೃಂದಾವನಗತಂ ಜಲಂ ||

ಶಿರಸಾ ಧಾರಯಾಮ್ಯದ್ಯ ಸರ್ವತೀರ್ಥಫಲಾಪ್ತಯೆ |

ಸರ್ವಾಭೀಷ್ಟಾರ್ಥಸಿದ್ಧ್ಯರ್ಥಂ ನಮಸ್ಕಾರಂ ಕರೋಮ್ಯಹಂ ||

Sarvayaathra-phalaavaaptyai yathaa-shakthi pradakshinam,
Karomi thava siddhasya vrundaavanagatham jalam;
Shirasaa dhaarayamyadya sarvatheerthaa-phalaapthaye,
Sarvaabheeshtaartha-siddhyartham namaskaaram karomyaham;

Such an act results in Theertha Yaathra phala (visiting all the sacred pilgrim centres) and prokshana of water from holy rivers;

Pradakshina/Namaskaara to Sri Guru Raayaru with sincere devotion will result in fulfillment of all our desires not only materialistic, but also JnyaAna, Bhakti, Vairagya;

- **Sri RaAghavEndra MangalaAshtaka (sloka-7)**

ವೇದವ್ಯಾಸಮುನೀಶಮಧ್ವಯತಿರಾಟ್ಟೀಕಾರ್ಯವಾಖ್ಯಾಮೃತಂ
ಜ್ಞಾತ್ವಾದ್ವೈತಮತಂ ಹಲಾಹಲಸಮಂ ತ್ಯಕ್ತ್ವಾ ಸಮಾಖ್ಯಾಪ್ತಯೇ |
ಸಂಖ್ಯಾವತ್ಸುಖದಾಂ ದಶೋಪನಿಷದಾಂ ವ್ಯಾಖ್ಯಾಂ ಸಮಾಖ್ಯನ್ಮುದಾ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

वेदव्यासमुनीशमध्वयतिराट्टीकार्यवाख्यामृतं
ज्ञात्वाद्वैतमतं हलाहलसमं त्यक्त्वा समाख्याप्तये ।
संख्यावत्सुखदां दशोपनिषदां व्याख्यां समाख्यन्मुदा
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥

vēdavyāsamunīśamadhvayatirāṭṭīkāryavākhyāmṛtaṁ
jñātvādvaitamataṁ halāhalasamaṁ tyaktvā samākhyāptayē |
saṁkhyāvatsukhadāṁ daśōpaniṣadāṁ vyākhyāṁ
samākhyanmudā
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ ||

In the above sloka Sri Appannacharyaru gives us in brief an idea of literary heritage of Sri Guru Rayru emanating from…

Sri VedaVyasaru the divine literary incarnation of the Supreme God Vishnu the Hari sArvottama;

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Madhvacharyaru the third incarnation of Lord VaAyu (Hanuma-Bheema-Madhva) who was Poornaprajna the one who was equipped with thorough and comprehensive knowledge; who wrote exemplary explanatory commentaries on Upanishads, Bhagawadgita, Brahma-Sutras, MahaBharata, Bhagavata and several other original works collectively called SarvaMoola Granthas through which he has unequivocally and authentically established/advocated his philosophy Dvaita/Tattvavaada the ultimate truth of Vedanta "Hari Sarvottama" - the Supremacy of Lord Vishnu.

Sri Jaya Theertharu (TeekaRaayaru) who wrote great commentaries on the works of Sri Madhvacharyaru and foremost among those who defeated the doctrines born out of ignorance and negative tendancies and re-established Hari-SAarvottamatva and VaAyu Jeevottamatva;

Sri GuruRayaru inherited such a divine lineage that has propagated a complete system of understanding true Vedanta down the line by an august group of eminent Madhva-Yatis of Vedanta Samrajya;

Assimilating fully the nuances of nectar like Dvaita Siddantha, Sri Raayaru rejected/refuted the negative philosophies born out of ignorance and negative tendencies which are poisonous in nature;

gladly wrote exemplary commentaries (teeka/tippani/vyakhyana/khandaartha…) on ten Upanishads and other works of Sri Madhvacharyaru, Sri Jayatheertharu which are acceptable and which gave bountiful happiness to scholars and to the novice,
Rayaru is SarvaPanditaSamMataaya Namaha!

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RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and everlasting.

- Notes....

Sri Ananda Theertharu (Madhvacharya) the one who has put to rest all doubts, is the one who has proclaimed the superior divine knowledge that gives ultimate happiness to his followers;

Madhvacharya is the one who gives the knowledge of Aananda (Lord Vishnu) "Aanando nandano nandah"

Madhu + Va = Madhva;

Madhu means honey/happiness; Va signifies the knowledge; Madhva means the knowledge that gives happiness which is as sweet and delicious as Madhu (Honey);

It is stated that anyone who understands correctly the reference to the three forms of Vaayu (Hanuma - Bheema - Madhva) described in Balittha Sukta will understand all the Vedas correctly and will secure valid knowledge (tattva-jnana) with the blessings of Lord Vaayu.

A saAdhaka if follows/pursues madHvaAkHya the golden words of Sri MadhvaAchaarya in true letter and spirit the path for ultimate realization is very much visible ie. MaADHAVA the Supreme God Sri Hari.

na mAdhavasamo devo na cha madhvasamo guruH |
na tadvAkyasamaM shAstraM na cha tajj~nasamaH pumAn.h ||

There is no God equal to Sri Maadhava (Lakshmi pati);
there is no Guru equal to Sri Madhwacharya;
There is no shastra equal to the divine words of Sri

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Madhwacharya and
there is no person to equal the one who knows Sri Madhwa Shastra.

➢ Sri RaAghavEndra MangalaAshtaka (sloka-8)

ಶ್ರೀಮದ್ವೈಷ್ಣವಲೋಕಜಾಲಕಗುರುಃ ಶ್ರೀಮತ್ಪರಿವ್ರಾಢ್ಭರುಃ
ಶಾಸ್ತ್ರೇ ದೇವಗುರುಃ ಶ್ರಿತಾಮರತರುಃ ಪ್ರತ್ಯೂಹಗೋತ್ರಸ್ವರುಃ |
ಚೇತೋತೀತಶಿರುಸ್ತಥಾ ಜಿತವರುಃ ಸತ್ಸೌಖ್ಯಸಂಪತ್ಕರುಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ||

श्रीमद्वैष्णवलोकजालकगुरुः श्रीमत्परिव्राढ्भरुः
शास्त्रे देवगुरुः श्रितामरतरुः प्रत्यूहगोत्रस्वरुः ।
चेतोतीतशिरुस्तथा जितवरुः सत्सौख्यसंपत्करुः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्यादध्रुवं मंगलं ॥

śrīmadvaiṣṇavalōkajālakaguruḥ śrīmatparivrāḍhbharuḥ
śāstrē dēvaguruḥ śritāmarataruḥ pratyūhagōtrasvaruḥ |
cētōtītaśirustathā jitavaruḥ satsaukhyasaṁpatkaruḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ ||

In the above sloka Sri Appannacharyaru briefly gives us an idea of the glory of Sri Guru Raayaru who is,

the preceptor for one of the most saAttvic group of Vaishnavas,

An ascetic par excellence – ParamaHamsa Parivrajakacharya, one of the most acclaimed Saints, a true and pious SadGuru, a role model king of ascetics – RajaAdhiRaAja Guru SaArvabhouma,

The one who is like Deva Guru Bruhaspathi in knowledge of Shastras;

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For those who surrenders at the lotus feet, take shelter in him, worships/serves Him with all humility, sincerity and devotion the one who will become,

Bhajataam kalpavrukshaAya - namataam kaAmadhenave;

for those who worship him He is KALPAVRUKSHA;
for those who chants (Namataam) his divine name He is KAAMADHENU;

the one who is like VajraAyudha for his devotees' heap of obstacles/aberrations,

"agHaAdrisaMbhedanadrisHtivaJraha..."

Sri Rayara divya drushti is like VajraAyudha and by darshana of Sri Rayaru the effect of our bad deeds/accumulated sins our miseries will get vanished like "tAddarsHanaM duritaAkaAnanadaAvabHutaAm" like a wild forest fire destroying the forest;

The one who has totally mastered and have control over the senses;

The one whose glory/merits are beyond perception of a common man; "agamyamahimaa loke raaghavendro mahaayashaaha"

The one who is always a well wisher of well-being of society/devotees and bestower of abundant wealth and prosperity – Atula Vibhooti;

RajaAdhiraja Guru SaArvabhouma Sri RaAgHavendra Swamy the king of ascetics, an epitome of auspicious attributes, may He bless us with prosperity which is firm and everlasting.

- Notes...

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> Sri Gopala DaAsaru...

'Ra' enne raasi doshagala dahisuva (burn heaps of our faults);
'Ga' enne Ghana Gnaana bhakutiyeeva (grant immense devotion filled with knowledge and wisdom);
'Ven' enne vegadi janana marana doora (helps in speedy liberation from the cycle of births and deaths);
'Dra' enne dravinartha shruti padyana kaamba (blessed with a vision of Lord Sri Hari);

> Sri Jagannatha DaAsaru...

an ardent devotee of Sri Guru Raayaru, in his composition; Sri Raaghavendra Ashtaakshara Stothra extolled the significance of each letter as follows…

Ra relieves one from all the diseases (roga);
Ga enhances longevity, glory and strength of the person;
Va will result in gain of worldly riches;
Dra will drive away the sins of the person chanting;
Ya one will not be troubled by Yama-Dharmaraja;
Na one will be bestowed with higher positions; and chanting of
Ma one will be blessed with riches equaling that of MahEndra;

A well wisher of society, Sri Raghavendra Swamy is a great divine and gifted soul destined to provide solace and succor to millions of needy people. He is...
> A helping hand to the needy;
> a remedy to the suffering;
> a consolation to the grieved;
> a healer to the sick;
> Bhava Roga Vaidya (doctor of humanity)
> Sri Guru Raayaru is Mr. Dependable to the common man.

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Sri Guru Raayaru was admired by his Guru Sri Sudheendra Theertharu that, Raaghavendra is like Lord Sri Ramachandra in wishing the world all well with the grace of Lord Sri Rama.

Pleased with the bhakti (devotion) of Prahlada; when Lord Sri Hari (Narasimha) offered him to come along with him to his abode Vaikunta; Prahlada Rayaru politely refused and instead preferred to stay back on earth to serve the society propagating the divine culture and bhakthi of Hari Sarvottama Lord Vishnu.

Whether GuruRaayaru (Sri Raaghavendra Swamy) is inside or outside the Brundavana it doesn't make any difference; there will be no dearth of his glory and merits. > To describe Sri Guru RaAyaru "kEna sHakyate"

> naMbi keTTavarillavO ee gurugaLa | naMbadE keDuvaruMTE ||

➢ **Sri RaAghavEndra MangalaAshtaka (sloka-9)**

ಯಃ ಸಂಧ್ಯಾಸ್ವನಿಶಂ ಗುರೋರ್ವ್ರತಿಪತೇಃ ಸನ್ಮಂಗಲಸ್ಯಾಷ್ಟಕಂ
ಸದ್ಯಃ ಪಾಪಹರಂ ಸ್ವಸೇವಿವಿದುಷಾಂ ಭಕ್ತ್ಯೈವ ಬಾಭಾಷಿತಂ |
ಭಕ್ತ್ಯಾ ವ್ಯಕ್ತಿ ಸುಸಂಪದಂ ಶುಭಪದಂ ದೀರ್ಘಾಯುರಾರೋಗ್ಯಕಂ
ಕೀರ್ತಿಂ ಪುತ್ರಕಳತ್ರಬಾಂಧವಸುಹೃನ್ಮೂರ್ತಿ ಪ್ರಯಾತಿ ಧ್ರುವಮ್ ||

यः संध्यास्वनिशं गुरोर्व्रतिपतेः सन्मंगलस्याष्टकं
सद्यः पापहरं स्वसेविविदुषां भक्त्यैव बाभाषितं ।
भक्त्या व्यक्ति सुसंपदं शुभपदं दीर्घायुरारोग्यकं
कीर्तिं पुत्रकळत्रबांधवसुहृन्मूर्तिं प्रयाति ध्रुवम् ॥

yaḥ saṁdhyāsvaniśaṁ gurōrvratipatēḥ sanmaṁgalasyāṣṭakaṁ
sadyaḥ pāpaharaṁ svasēvividuṣāṁ bhaktyaiva bābhāṣitaṁ |

bhaktyā vyakti susaṁpadaṁ śubhapadaṁ dīrghāyurārōgyakaṁ kīrtiṁ putrakaḷatrabāṁdhavasuhṛnmūrti prayāti dhruvam ||

Composed by Sri Appannacharyaru on the glory of Mantralaya GuruSaArvabhouma Sri Raghavendra Swamy,

this sacred, auspicious and meritorious hymn "Sri Raghavendra Mangalashtaka" capable of instantly destroying the accumulated sins (sadyaḥ pāpaharaṁ) of Devotees who regularly/daily recite this during the three SandHya-kaalas with sincere devotion, faith and surrender at the lotus feet of Sri GuruRaAyaru,

will be blessed/bestowed with...

> abundant and good wealth; (suddha dravya)
> good power/position/status;
> long life;
> yashas/fame;
> good spouse/marital life;
> talented/capable children;
> cordial relatives/friends;
> success in endeavors;
> well disposed;

and it is certain to achieve the above which is firm and long lasting.

➢ Notes...

1. Mantralayam (abode of Sri Guru Raaghavendra);
2. Raayara Brindavana Darshana;
3. Raayara Seva/Aaraadhana;
4. Raayara Paadodaka;
5. Raayara Smarane/Guna Stavana;
6. Raayara Abhisheka; Archana;

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7. Raayara Brindavana Pradakshina/Namaskaara;
8. Raayara Ashtakshari Manthra/Raayara Stothra/Raayara Mangalashtaka/
9. Raayara Mrittika;
10. Raayara Hastodaka;
11. Raayara Phala-Mantrakshate;
12. Raayara Mahima/Leela;
(list is not exhaustive....)

> are always sacred and highly meritorious;

In Sri RaAghavendra Stothra, Sri Appanaachaarya point out the merits of performing Pradakshina/Namaskaara to Sri Guru Raayara Brindavana in the following slokas....

ಸರ್ವಯಾತ್ರಾಫಲಾವಾಪ್ತ್ಯೈ ಯಥಾಶಕ್ತಿಪ್ರದಕ್ಷಿಣಂ |

ಕರೋಮಿ ತವ ಸಿದ್ಧಸ್ಯ ಬೃಂದಾವನಗತಂ ಜಲಂ ||

ಶಿರಸಾ ಧಾರಯಾಮ್ಯದ್ಯ ಸರ್ವತೀರ್ಥಫಲಾಪ್ತಯೆ |

ಸರ್ವಾಭೀಷ್ಟಾರ್ಥಸಿದ್ಧ್ಯರ್ಥಂ ನಮಸ್ಕಾರಂ ಕರೋಮ್ಯಹಂ ||

Sarvayaathra-phalaavaaptyai yathaa-shakthi pradakshinam,
Karomi thava siddhasya vrundaavanagatham jalam;

Shirasaa dhaarayamyadya sarvatheerthaa-phalaapthaye,
Sarvaabheeshtaartha-siddhyartham namaskaaram karomyaham;

Such an act results in Theertha Yaathra phala (visiting all the sacred pilgrim centres) and prokshana of water from holy rivers;

Pradakshina/Namaskaara to Sri Guru Raayaru with sincere devotion will result in fulfillment of all our desires not only materialistic, but also Jnana, Bhakti, Vairagya;

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ಮೂಕೋಪಿ ಯತ್ಪ್ರಸಾದೇನ ಮುಕುಂದ ಶಯನಾಯತೇ

ರಾಜರಾಜಾಯತೇ ರಿಕ್ತೋ ರಾಘವೇಂದ್ರಂ ತಮಾಶ್ರಯೇ ||

MooKopi yatHprasAdena | MukuNda ShayanaAyatHe ||
RaJa-raAjayathe riktHo | RagHaveNdram taMaAsHraye ||

This sloka highlights the merits of surrendering to Sri Guru RaAyaru;

If only one surrenders with full faith, devotion and sincerity at the lotus feet of Sri Guru RaAyaru there is nothing impossible.

Thava Sankeerthanam Veda-ShaastraArtha Jnaana Siddhayet;

By worshiping Sri Guru Raayaru with total faith and devotion even a dumb can speak eloquently with the blessings of Sesha dEvaru the thousand headed Serpent God the divine seat/bed on whom Paramatma Lord Vishnu reclines who is MukundaSayana; and with Sri GuruRaayara blessings even a riktha (destitute) can become wealthy in all aspects including the riches;

It is one of the miracles of Sri GuruRaayaru, how Venkanna a poor Brahmin/Cowherd with the blessings of Sri RaAyaru could become not only literate but also went on to become Diwan for a kingdom;

If only one approaches Sri GuruRaAyaru with all humility, and bhakti one will never return empty handed (Riktha);

Yo bhkthyaa gururaghavendra charanadvandvam smaran yah pathet,
Stotram divyamidam sadaa na hi bhavetta syaasukham kinchana
Kimtvishtartha-samruddhireva kamalaanaatha-prasaadodayaat,
Keerthirdigvidithaa vibhoothirathula saakshee hayaasyo~tra hi;

Above slokas from Sri Raghavendra Stothra composed by Sri Appanacharyaru spell out the merits that,

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whoever with all sincerity, devotion, faith and humility surrender and focus at the lotus feet of Guru Raaghavendra and recited this sacred stotra, for such....

will not suffer from any sorrow,
will get all his desires fulfilled,
his fame will spread in all directions;
will have unparalleled prosperity (Athul Vibhooti);
with the grace of the Supreme God Laksmi-Narayana (KamalaPathi) and

witness for this is none other than Lord HayaGreeva;

One will be bestowed with fulfillment of PurushaARtha and blessed with permanent auspiciousness by the most benevolent and compassionate GuruRaayaru when we worship Him and have reverence; devotion; faith; obeisance and gratitude;

Sri Guru Raayaru should always be adored with utmost reverence; devotion; faith; obeisance and gratitude.
He is Kaliyuga KaAmadhenu >Kalpavriksha >His glory is everlasting;

ಇತಿ ಶ್ರೀ ಅಪ್ಪಣ್ಣಾಚಾರ್ಯಕೃತಂ ಶ್ರೀರಾಘವೇಂದ್ರಮಂಗಳಾಷ್ಟಕಂ ಸಂಪೂರ್ಣಂ

ಭಾರತೀರಮಣಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ - ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು

इति श्री अप्पण्णाचार्यकृतं श्रीराघवेंद्रमंगळाष्टकं संपूर्णं

भारतीरमणमुख्यप्राणांतर्गत - श्रीकृष्णार्पणमस्तु

iti śrī appaṇṇācāryakṛtaṁ śrīrāghavēṁdramaṁgaḷāṣṭakaṁ saṁpūrṇaṁ

bhāratīramaṇamukhyaprāṇāṁtargata - śrīkṛṣṇārpaṇamastu

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Sri GuruRaAjo Vijayate

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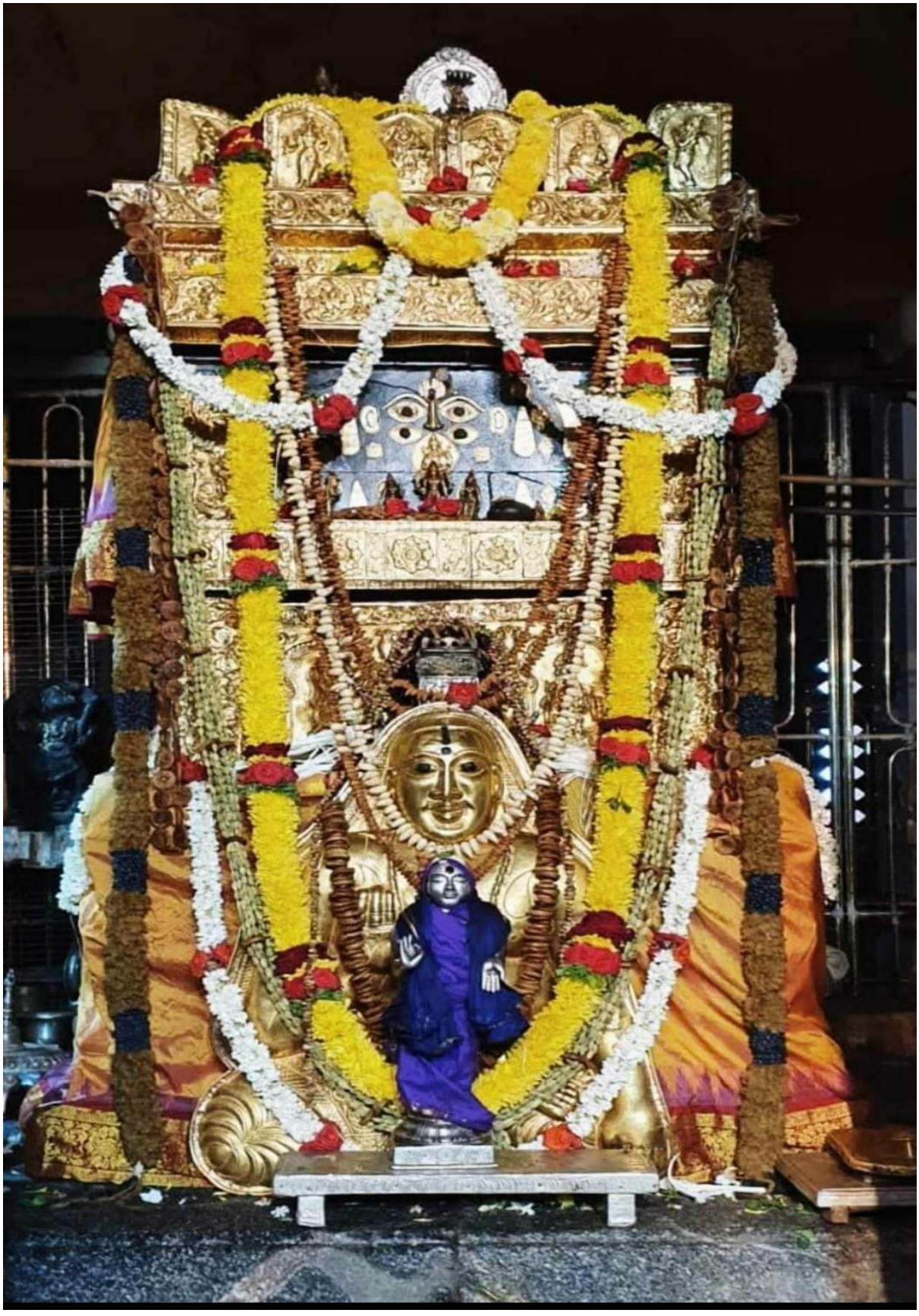

➢ Sri Raghavendra Mangalashtaka (Lyrics)

ಶ್ರೀಮದ್ರಾಮಪದಾರವಿಂದಮಧುಪಃ ಶ್ರೀಮದ್ಭವಂಶಾಧಿಪಃ

ಸಚ್ಛಿಷ್ಯೋಡುಗಣೋಡುಪಃ ಶ್ರಿತಜಗದ್ದೀರ್ವಾಣಸತ್ಪಾದಪಃ |
ಅತ್ಯರ್ಥಂ ಮನಸಾ ಕೃತಾಚ್ಯುತಜಪಃ ಪಾಪಾಂಧಕಾರಾತಪಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭುವಂ ಮಂಗಲಂ || ೧||

ಕರ್ಮಂದೀಂದ್ರಸುಧೀಂದ್ರಸದ್ಗುರುಕರಾಂಭೋಜೋದ್ಭವ ಸಂತತಂ
ಪ್ರಾಜ್ಯಧ್ಯಾನವಶೀಕೃತಾಖಿಲಜಗದ್ವಾಸ್ತವ್ಯಲಕ್ಷ್ಮೀಧವಃ |
ಸಚ್ಛಾಸ್ತ್ರಾದಿವಿದೂಷಕಾಖಿಲಮೃಷಾವಾದೀಭಕಂಠೀರವಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭುವಂ ಮಂಗಲಂ || ೨||

ಸಾಲಂಕಾರಕಕಾವ್ಯನಾಟಕಕಲಾಕಾಣಾದಪಾತಂಜಲ
ತ್ರಯ್ಯರ್ಥಸ್ಮೃತಿಜೈಮಿನೀಯಕವಿತಾಸಂಗೀತಪಾರಂಗತಃ |
ವಿಪ್ರಕ್ಷತ್ರವಿಡಂಘ್ರಿಜಾತಮುಖರಾನೇಕಪ್ರಜಾಸೇವಿತಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭುವಂ ಮಂಗಲಂ || ೩||

ರಂಗೋತ್ತುಂಗತರಂಗಮಂಗಳಕರಶ್ರೀತುಂಗಭದ್ರಾತಟ
ಪ್ರತ್ಯಸ್ಥದ್ವಿಜಪುಂಗವಾಲಯಲಸನ್ ಮಂತ್ರಾಲಯಾಖ್ಯೇ ಪುರೇ |
ನವ್ಯೇಂದ್ರೋಪಲನೀಲಭವ್ಯಕರಸದ್ವೃಂದಾವನಾಂತರ್ಗತಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭುವಂ ಮಂಗಲಂ || ೪||

ವಿದ್ವದ್ರಾಜಶಿರಃ ಕಿರೀಟಖಚಿತಾನಘ್ರ್ಯೇರುರತ್ನಪ್ರಭಾ
ರಾಗಾಘೌಘಹಪಾದುಕದ್ವಯಚರಃ ಪದ್ಮಾಕ್ಷಮಾಲಾಧರಃ |
ಭಾಸ್ವದ್ದಂಡಕಮಂಡಲೋಜ್ವಲಕರಾ ರಕ್ತಾಂಬರಾಡಂಬರಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭುವಂ ಮಂಗಲಂ || ೫||
ಯದ್ವೃಂದಾವನಸತ್ಪ್ರದಕ್ಷಿಣನಮಸ್ಕಾರಾಭಿಷೇಕಸ್ತುತಿ
ಧ್ಯಾನಾರಾಧನ ಮೃದ್ವಿಲೇಪನಮುಖಾನೇಕೋಪಚಾರಾನ್ ಸದಾ |
ಕಾರಂಕಾರಮಭಿಪ್ರಯಾಂತಿ ಚತುರೋ ಲೋಕಾಃ ಪುಮರ್ಥಾನ್ ಸದಾ

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ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ॥ ೬॥

ವೇದವ್ಯಾಸಮುನೀಶಮಧ್ವಯತಿರಾಟ್ಟೀಕಾರ್ಯವಾಖ್ಯಾಮೃತಂ
ಜ್ಞಾತ್ವಾದ್ವೈತಮತಂ ಹಲಾಹಲಸಮಂ ತ್ಯಕ್ತ್ವಾ ಸಮಾಖ್ಯಾಪ್ತಯೇ |
ಸಂಖ್ಯಾವತ್ಸುಖದಾಂ ದಶೋಪನಿಷದಾಂ ವ್ಯಾಖ್ಯಾಂ ಸಮಾಖ್ಯನ್ಮುದಾ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ॥ ೭॥

ಶ್ರೀಮದ್ವೈಷ್ಣವಲೋಕಜಾಲಕಗುರುಃ ಶ್ರೀಮತ್ಪರಿವ್ರಾಢ್ವರಃ
ಶಾಸ್ತ್ರೇ ದೇವಗುರುಃ ಶ್ರಿತಾಮರತರುಃ ಪ್ರತ್ಯೂಹಗೋತ್ರಸ್ವರುಃ |
ಚೇತೋತೀತಶಿರುಸ್ತಥಾ ಜಿತವರುಃ ಸತ್ಸೌಖ್ಯಸಂಪತ್ಕರುಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ॥ ೮॥

ಯಃ ಸಂಧ್ಯಾಸ್ವನಿಶಂ ಗುರೋರ್ಯತಿಪತೇಃ ಸನ್ಮಂಗಲಸ್ಯಾಷ್ಟಕಂ
ಸದ್ಯಃ ಪಾಪಹರಂ ಸ್ವಸೇವಿವಿದುಷಾಂ ಭಕ್ತ್ಯೈವ ಬಾಭಾಷಿತಂ |
ಭಕ್ತ್ಯಾ ವ್ಯಕ್ತಿ ಸುಸಂಪದಂ ಶುಭಪದಂ ದೀರ್ಘಾಯುರಾರೋಗ್ಯಕಂ
ಕೀರ್ತಿಂ ಪುತ್ರಕಳತ್ರಬಾಂಧವಸುಹೃನ್ಮೂರ್ತಿ ಪ್ರಯಾತಿ ಧ್ರುವಮ್ ॥ ೯॥

॥ ಇತಿ ಶ್ರೀ ಅಪ್ಪಣ್ಣಾಚಾರ್ಯಕೃತಂ ಶ್ರೀರಾಘವೇಂದ್ರಮಂಗಳಾಷ್ಟಕಂ ಸಂಪೂರ್ಣಂ ॥

ಶ್ರೀಮದ್ರಾಮಪದಾರವಿಂದಮಧುಪಃ ಶ್ರೀಮಧ್ವವಂಶಾಧಿಪಃ
ಸಚ್ಛಿಷ್ಯೌಡುಗಣೌಡುಪಃ ಶ್ರಿತಜಗದ್ಗೀರ್ವಾಣಸತ್ಪಾದಪಃ |
ಅತ್ಯರ್ಥಂ ಮನಸಾ ಕೃತಾಚ್ಯುತಜಪಃ ಪಾಪಾಂಧಕಾರಾತಪಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ॥ ೧॥

ಕರ್ಮಂದೀಂದ್ರಸುಧೀಂದ್ರಸದ್ಗುರುಕರಾಂಭೋಜೋದ್ಭವ ಸಂತತಂ
ಪ್ರಾಜ್ಯಧ್ಯಾನವಶೀಕೃತಾಖಿಲಜಗದ್ವಾಸ್ತವ್ಯಲಕ್ಷ್ಮೀಧವಃ |
ಸಚ್ಛಾಸ್ತ್ರಾದಿವಿದೂಷಕಾಖಿಲಮೃಷಾವಾದೀಭಕಂಠೀರವಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ ॥ ೨॥

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సాలంకారకకావ్యనాటకకలాకాణాదపాతంజల
త్రయ్యర్థస్మృతిజైమినీయకవితాసంగీతపారంగతః |
విప్రక్షత్రవిడంఘ్రిజాతముఖరానేకప్రజాసేవితః
శ్రీమత్సద్గురురాఘవేంద్రయతిరాట్ కుర్యాద్ధ్రువం మంగలం || ౩||

రంగోత్తుంగతరంగమంగళకరశ్రీతుంగభద్రాతట
ప్రత్యస్థద్విజపుంగవాలయలసన్ మంత్రాలయాఖ్యే పురే |
నవ్యేంద్రోపలనీలభవ్యకరసద్బృందావనాంతర్గతః
శ్రీమత్సద్గురురాఘవేంద్రయతిరాట్ కుర్యాద్ధ్రువం మంగలం || ౪||

విద్వద్రాజశిరః కిరీటఖచితానర్ఘ్యోరురత్నప్రభా
రాగాఘౌఘహపాదుకద్వయచరః పద్మాక్షమాలాధరః |
భాస్వద్దండకమండలోజ్వలకరా రక్తాంబరాడంబరః
శ్రీమత్సద్గురురాఘవేంద్రయతిరాట్ కుర్యాద్ధ్రువం మంగలం || ౫||

యద్బృందావనసత్ప్రదక్షిణనమస్కారాభిషేకస్తుతి
ధ్యానారాధన మృద్విలేపనముఖానేకోపచారాన్ సదా |
కారంకారమభిప్రయాంతి చతురో లోకాః పుమర్థాన్ సదా
శ్రీమత్సద్గురురాఘవేంద్రయతిరాట్ కుర్యాద్ధ్రువం మంగలం || ౬||

వేదవ్యాసమునీశమధ్వయతిరాట్టీకార్యవాఖ్యామృతం
జ్ఞాత్వాద్వైతమతం హలాహలసమం త్యక్త్వా సమాఖ్యాప్తయే |
సంఖ్యావత్సుఖదాం దశోపనిషదాం వ్యాఖ్యాం సమాఖ్యన్ముదా
శ్రీమత్సద్గురురాఘవేంద్రయతిరాట్ కుర్యాద్ధ్రువం మంగలం || ౭||

శ్రీమద్వైష్ణవలోకజాలకగురుః శ్రీమత్పరివ్రాడ్వరుః
శాస్త్రే దేవగురుః శ్రితామరతరుః ప్రత్యూహగోత్రస్వరుః |
చేతోతీతశిరుస్తధా జితవరుః సత్సౌఖ్యసంపత్కరుః

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శ్రీమత్సద్గురురాఘవేంద్రయతిరాట్ కుర్యాద్ధ్రువం మంగలం ॥ ౮॥

యః సంధ్యాస్వనిశం గురోర్వ్రతిపతేః సన్మంగలస్యాష్టకం
సద్యః పాపహరం స్వసేవివిదుషాం భక్త్యైవ బాభాషితం ।
భక్త్యా వ్యక్తి సుసంపదం శుభపదం దీర్ఘాయురారోగ్యకం
కీర్తిం పుత్రకళత్రబాంధవసుహృన్మార్తి ప్రయాతి ధ్రువమ్ ॥ ౯॥

॥ ఇతి శ్రీ అప్పణ్ణాచార్యకృతం శ్రీరాఘవేంద్రమంగళాష్టకం సంపూర్ణం ॥

श्रीमद्रामपदारविंदमधुपः श्रीमध्ववंशाधिपः
सच्छिष्योडुगणोडुपः श्रितजगद्गीर्वाणसत्पादपः ।
अत्यर्थं मनसा कृताच्युतजपः पापांधकारातपः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥ १॥

कर्मंदींद्रसुधींद्रसद्गुरुकरांभोजोद्भव संततं
प्राज्यध्यानवशीकृताखिलजगद्वास्तव्यलक्ष्मीधवः ।
सच्छास्त्रादिविदूषकाखिलमृषावादीभकंठीरवः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥ २॥

सालंकारककाव्यनाटककलाकाणादपातंजल
त्रय्यर्थस्मृतिजैमिनीयकवितासंगीतपारंगतः ।
विप्रक्षत्रविडंघ्रिजातमुखरानेकप्रजासेवितः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥ ३॥

रंगोत्तुंगतरंगमंगळकरश्रीतुंगभद्रातट
प्रत्यस्थद्विजपुंगवालयलसन् मंत्रालयाख्ये पुरे ।
नव्येंद्रोपलनीलभव्यकरसद्बृंदावनांतर्गतः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥ ४॥

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विद्वद्राजशिरः किरीटखचितानघ्र्योरुरत्नप्रभा
रागाघौघहपादुकद्वयचरः पद्माक्षमालाधरः ।
भास्वद्दंडकमंडलोज्वलकरा रक्तांबराडंबरः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥ ५॥

यद्बृंदावनसत्प्रदक्षिणनमस्काराभिषेकस्तुति
ध्यानाराधन मृद्विलेपनमुखानेकोपचारान् सदा ।
कारंकारमभिप्रयांति चतुरो लोकाः पुमर्थान् सदा
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥ ६॥

वेदव्यासमुनीशमध्वयतिराट्टीकार्यवाख्यामृतं
ज्ञात्वाद्वैतमतं हलाहलसमं त्यक्त्वा समाख्याप्तये ।
संख्यावत्सुखदां दशोपनिषदां व्याख्यां समाख्यन्मुदा
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥ ७॥

श्रीमद्वैष्णवलोकजालकगुरुः श्रीमत्परिव्राढ्भरुः
शास्त्रे देवगुरुः श्रितामरतरुः प्रत्यूहगोत्रस्वरुः ।
चेतोतीतशिरुस्तथा जितवरुः सत्सौख्यसंपत्करुः
श्रीमत्सद्गुरुराघवेंद्रयतिराट् कुर्याद्ध्रुवं मंगलं ॥ ८॥

यः संध्यास्वनिशं गुरोर्व्रतिपतेः सन्मंगलस्याष्टकं
सद्यः पापहरं स्वसेविविदुषां भक्त्यैव बाभाषितं ।
भक्त्या व्यक्ति सुसंपदं शुभपदं दीर्घायुरारोग्यकं
कीर्तिं पुत्रकळत्रबांधवसुहृन्मूर्ति प्रयाति ध्रुवम् ॥ ९॥

॥ इति श्री अप्पण्णाचार्यकृतं श्रीराघवेंद्रमंगळाष्टकं संपूर्णं ॥
॥ भारतीरमणमुख्यप्राणांतर्गत श्रीकृष्णार्पणमस्तु ॥

śrīmadrāmapadāraviṁdamadhupaḥ śrīmadhvavaṁśādhipaḥ
sacchiṣyōḍuganōḍupaḥ śritajagadgīrvāṇasatpādapaḥ |

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atyarthaṁ manasā kṛtācyutajapaḥ pāpāṁdhakārātapaḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ || 1||

karmaṁdīṁdrasudhīṁdrasadgurukarāṁbhōjōdbhava saṁtataṁ
prājyadhyānavaśīkṛtākhilajagadvāstavyalakṣmīdhavaḥ |
sacchāstrādividūṣakākhilamṛṣāvādībhakaṁṭhīravaḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ || 2||

sālaṁkārakakāvyanāṭakakalākāṇādapātaṁjala
trayyarthasmṛtijaiminīyakavitāsaṁgītapāraṁgataḥ |
viprakṣatraviḍaṁghrijātamukharānēkaprajāsēvitaḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ || 3||

raṁgōtturaṁgataraṁgamaṁgaḷakaraśrīturaṁgabhadrātaṭa
pratyasthadvijapuṁgavālayalasan maṁtrālayākhyē purē |
navyēṁdrōpalanīlabhavyakarasadbṛṁdāvanāṁtargataḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ || 4||

vidvadrājaśiraḥ kirīṭakhacitānarghyōruratnaprabhā
rāgāghaughahapādukadvayacaraḥ padmākṣamālādharaḥ |
bhāsvaddaṁḍakamaṁḍalōjvalakarā raktāṁbarāḍaṁbaraḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ || 5||

yadbṛṁdāvanasatpradakṣiṇanamaskārābhiṣēkastuti
dhyānārādhana mṛdvilēpanamukhānēkōpacārān sadā |
kāraṁkāramabhiprayāṁti caturō lōkāḥ pumarthān sadā
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ || 6||

vēdavyāsamunīśamadhvayatirāṭṭīkāryavākhyāmṛtaṁ
jñātvādvaitamataṁ halāhalasamaṁ tyaktvā samākhyāptayē |
saṁkhyāvatsukhadāṁ daśōpaniṣadāṁ vyākhyāṁ samākhyanmudā
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ || 7||

śrīmadvaiṣṇavalōkajālakaguruḥ śrīmatparivrāḍhbharuḥ
śāstrē dēvaguruḥ śritāmarataruḥ pratyūhagōtrasvaruḥ |
cētōtītaśirustathā jitavaruḥ satsaukhyasaṁpatkaruḥ
śrīmatsadgururāghavēṁdrayatirāṭ kuryāddhruvaṁ maṁgalaṁ || 8||

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yaḥ saṁdhyāsvaniśaṁ gurōrvratipatēḥ sanmaṁgalasyāṣṭakaṁ
sadyaḥ pāpaharaṁ svasēvividuṣāṁ bhaktyaiva bābhāṣitaṁ |
bhaktyā vyakti susaṁpadaṁ śubhapadaṁ dīrghāyurārōgyakaṁ
kīrtiṁ putrakaḷatrabāṁdhavasuḥṛnmūrti prayāti dhruvam || 9||

|| iti śrī appaṇṇācāryakṛtaṁ śrīrāghavēṁdramaṁgaḷāṣṭakaṁ saṁpūrṇaṁ ||
|| bhāratīramaṇamukhyaprāṇāṁtargata śrīkṛṣṇārpaṇamastu ||

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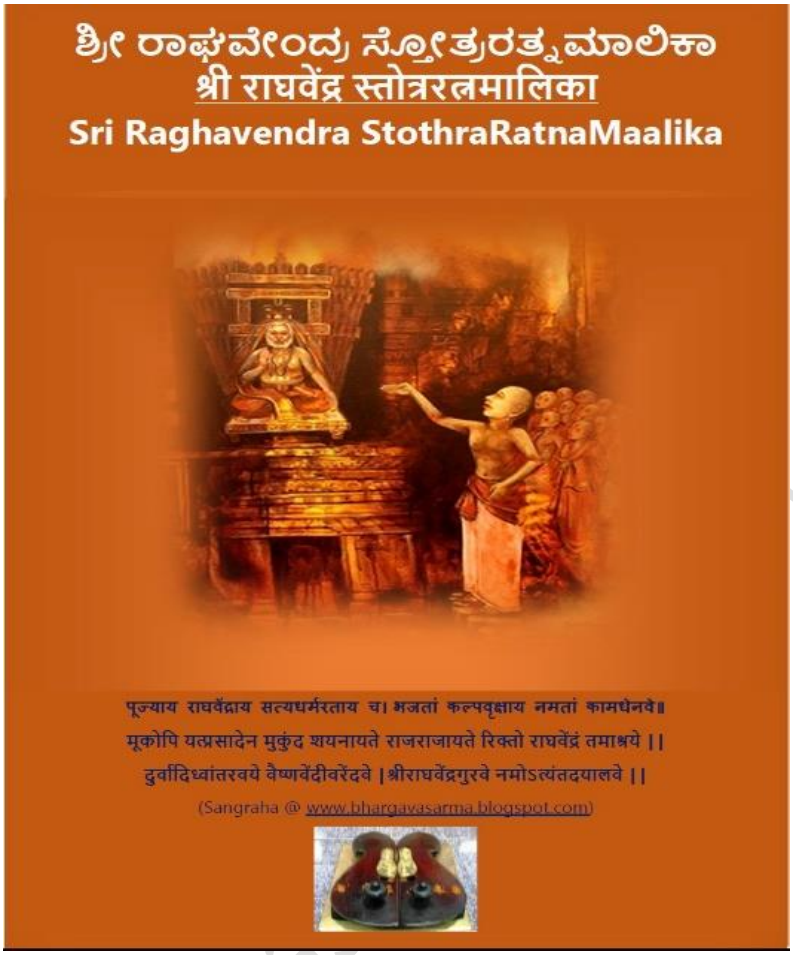

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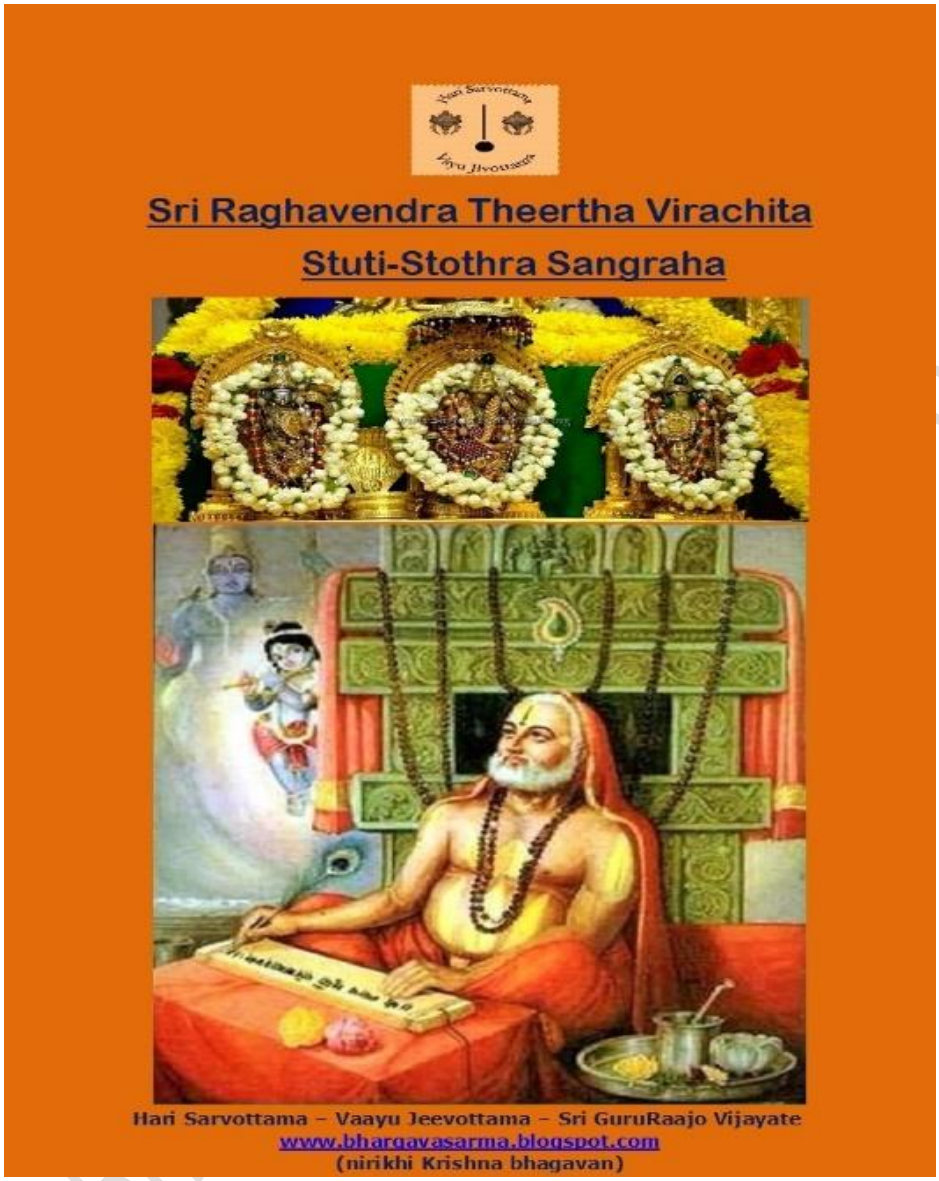

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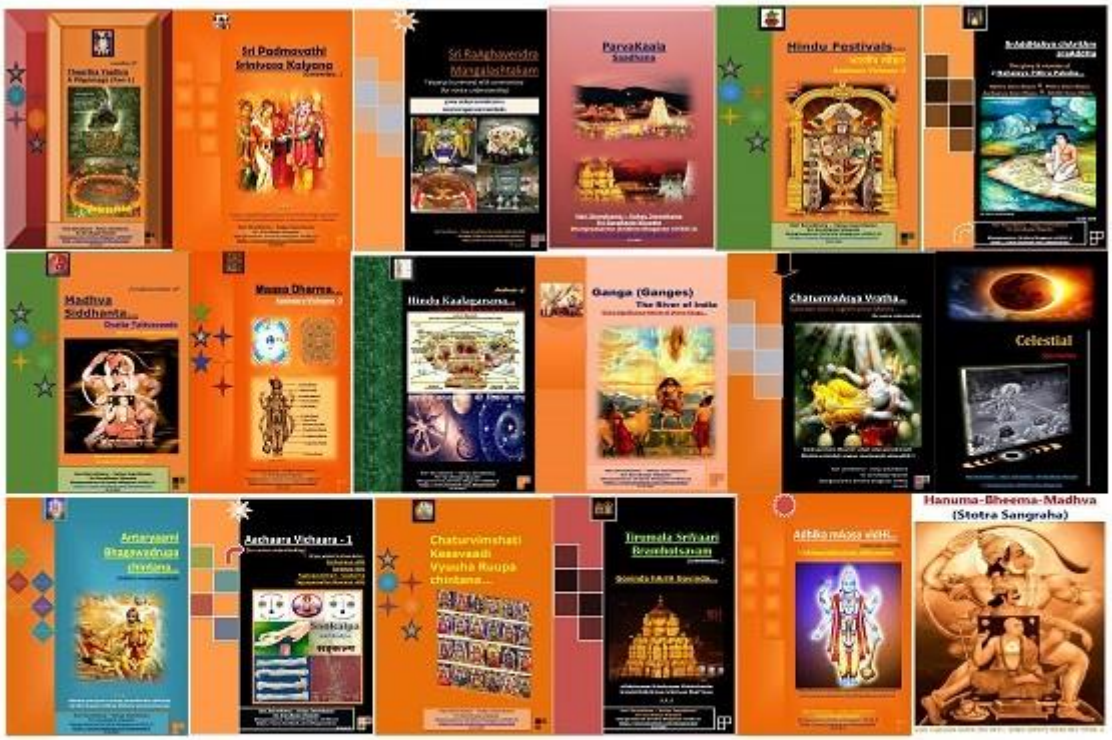

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